

HUMAN DEVELOPMENT

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Celibate Sexuality and Intimacy

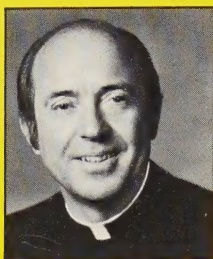
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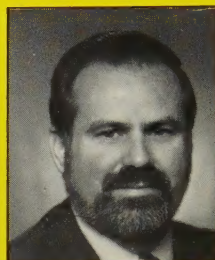
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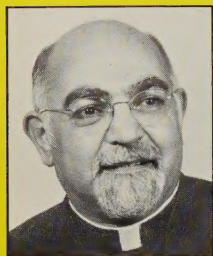
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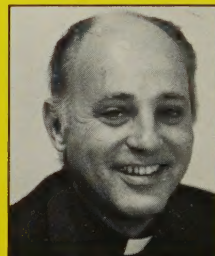
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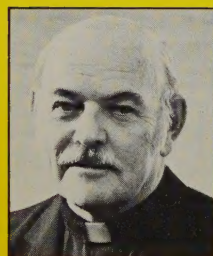
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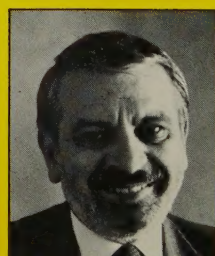
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Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

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EDITORIAL

SPRING IS SYMBOL OF LIGHT AND HOPE

Spring symbolizes different things for different people. For some it means baseball, for others blossoms and weddings, and for most a feeling of relief because the coldness of winter is gone. But for many individuals the season signals an end to their emotional depression; winter has caused them to become irritable, tired, withdrawn, less productive, prone to crave carbohydrates, and perhaps to seek psychiatric care. They are victims of what is scientifically termed "seasonal depression" or "seasonal affective disorder," appropriately abbreviated as SAD.

Medical researchers are beginning to recognize that the link between winter and some people's depression is the shortened periods of sunlight the bleak season brings. The more darkness a day contains, the more plentifully a hormonal substance called *melatonin* is secreted by the human pineal gland. It is this hormone that is believed to trigger these people's mood disorder and its accompanying symptoms. This bit of theory makes sense of the phenomenon often noted by psychologists that people who live near the earth's equator (where the length of daylight is less variable and less extreme than that nearer to the poles) and those who work or play outdoors during the winter are the ones less likely to experience SAD.

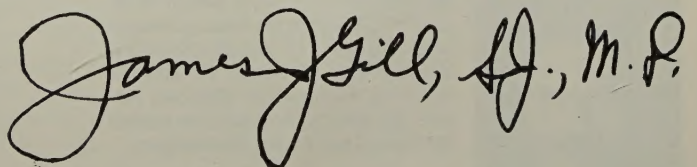
Turning on artificial lights is usually a poor substitute for absorbing genuine sunlight if you are trying to prevent or cure wintertime depression. Dr. Norman Rosenthal, of the National Institute of Mental Health, however, has found that by exposing SAD patients every morning and evening to high doses of a special full-spectrum fluorescent light that delivers a balance of all the colors of the rainbow plus infrared and ultraviolet rays, he was able to relieve their depression in just a few days, and far more quickly than by any medication. He also treated a half-dozen children, ages six to fourteen, who had become anxious, irritable, sleepy, and unable to concentrate as the winter days grew shorter. The light treatments helped five out of six of the youngsters significantly. In two other studies, students and athletes manifested less fatigue and more mental alertness when they performed under full-spectrum

rather than other forms of incandescent or fluorescent light.

Researchers find that the health benefit people derive from treatments with light depends on three factors: its intensity, how long the light is encountered, and the fulness of the spectrum of colors received. Perhaps the health of the human soul, and not just of the body, can be enhanced by exposing it to light in an intense form and extending the perception over a long period of time. It was by our Creator's own design that in the springtime, as St. Matthew has told us, "all at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like *lightning*, his robe white as snow. But the angel spoke and said, 'There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen as he said he would.' " The light that illumined the angel's face must have come as a gift to enlighten and strengthen the faith of Jesus' friends for the duration of their lifetime.

It was not simply emotional depression, nor any other form of human disease, that was wiped away by the apparition that was "like lightning" on that first Easter morning, but the spiritual despondence and despair of all humankind. By this light, faith and hope were revitalized; sin and death were illuminated and seen to be vanquished forever by the Risen Lord; the human race, for all time, was recognized as healed.

So may this springtime of 1986, and the glorious feast it invites us to celebrate, bring a deep and endless share in Jesus' own Easter joy to all of you, our readers, and to those who are dear to you. May the season's lengthening days of sunlight reveal to you the full-spectrum beauty of his resurrected life, so that you may invest your deepest hopes in him, as he deserves, and find the peace he arose to share with you everlastingly.

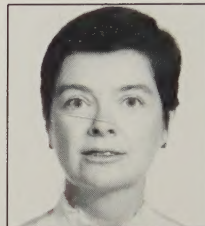


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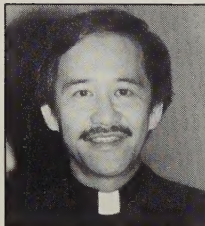
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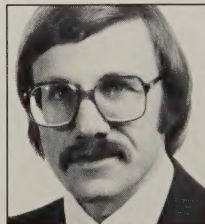
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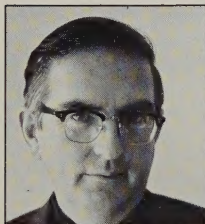
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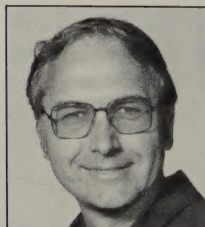
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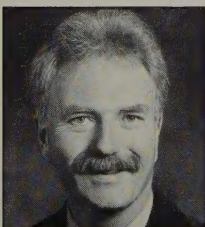
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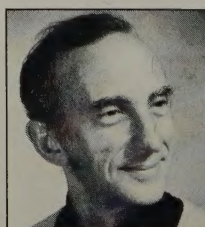
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LETTERS TO THE EDITOR

Correction by Author

I would like to alert readers to a distortion of meaning in one paragraph of my article "Distortions in Relationships" (Fall 1985) because of the omission of a few sentences. The paragraph is on page nine and should read as follows, with the omitted sentences italicized:

Usually, spiritual directors can protect themselves from being hurt by transference reactions either by obtaining effective supervision or by a flight to the reassurance of their authority. *Directees, it seems to me, are more vulnerable to the countertransference reactions of their directors. They are in the position of asking for help, and they seek such help from directors they respect.* Moreover, strong transference (and countertransference) reactions usually occur only after the relationship has been going for some time. Then the "working alliance" . . . is usually strong, and the directee has been helped to develop a deeper, more meaningful relationship with the Lord. Thus, the directee admires the director at this stage and also realizes how much he or she has revealed to the director. If transference reactions arise now in the directee, they most often signal a resistance to a new development in the relationship with the Lord. *If countertransference reactions are triggered in the director and she or he responds to the directee on the basis of these reactions, then the directee can be badly hurt precisely because the director means so much to the directee.*

William A. Barry, S.J.
Boston, Massachusetts

Help on the Way

After reading your filler "Exercise Advised for Women" (Summer 1985), in which you called atten-

tion to the fact that "bone density remains fifteen to twenty percent greater among athletic women in the postmenopausal age group," I read something in *The New York Times* that might be of related interest to your readers.

In her column "Respect for Calcium's Role in Growing," Jane E. Brody noted, "There is increasing evidence that deficiency of the activated form of vitamin D, not calcium per se, is ultimately responsible for the current epidemic of osteoporosis." She pointed out that as people age they become less able to convert vitamin D (from their diets and exposure to sunlight) to its active form, which is a hormone called *calcitrol*. If this hormone is in short supply, the amount of calcium absorbed into the body through the intestinal tract is reduced. When this happens, calcium is pulled out of the bones, where it has been stored, so that the body functions that require it—such as normal heart beat, nerve conduction, muscle contraction, and blood coagulation—can be sustained. In other words, bones give up their calcium and become brittle when aging brings with it a decreased ability on the body's part to manufacture calcitrol.

Fortunately, the Food and Drug Administration is nearly ready to allow American physicians to prescribe calcitrol, which would eliminate the need for large doses of calcium (and perhaps estrogen therapy as well), to prevent bone loss in postmenopausal women. Five medical centers are winding up their studies on calcitrol's effectiveness in preventing osteoporosis, and their preliminary findings sound very promising.

Mary Ann Steinnecker
South Windsor, Connecticut

ASCETICISM TODAY

JOHN CARROLL FUTRELL, S.J., S.T.D.

Christians know, thanks to the gift of faith, that true human development is growth in holiness. Holiness is simply union with God: to be possessed by the Father through Jesus Christ in the Holy Spirit. The proof that a person is becoming holy—growing more and more in the love of God—is the experience of growing more and more in selfless love of other people and in ability to find God in all things by discerning his Word in the events of daily life. Christians know, too, that all is gift. The call to holiness is God's free and faithful promise to share his own life of trinitarian love with us now and forever. Without God's promise there would be nothing for human beings to respond to. He said: "You have not chosen me, I have chosen you." Without our free response to God's call to holiness, however, there would be no personal relationship of love with God. A truly personal relationship must be mutual. This is why Christian spirituality from the beginning has insisted on the necessity of "asceticism" for growth in holiness.

The living tradition of the church is the fund of shared experience of the community of believers trying to live the life of the Spirit of the Risen Jesus during the last two thousand years. If we look at this experience in its profound dynamics, we find that Christians truly trying to live the life of the Spirit and to grow in fidelity of response to the daily calls of the Lord have consistently identified two basic conditions for growth in holiness: asceticism and prayer. Jesus himself constantly tells us in the gospels that to follow him we must leave all things, deny ourselves and take up our cross daily, and like seeds, die in order to bear fruit. St. Paul repeats this theme, and it is central in the teaching of all the masters of the spiritual life. Also, from the beginning, we are called simply to pray always, to find God in all things.

BASIC TO GROWTH

For many people today, asceticism is a "turn off" word. To those of us who are older, it can call up images of hairshirts and disciplines and negation of one's human growth to personal fulfillment. Most of us in the West do not like words like "mortification," "abnegation," and "self-denial." We would rather stress the enjoyment of the good things of this world and the expansion of human capacities. I submit, however, that if we go beyond culturally conditioned historical expressions to reflect on the underlying meaning of all Christian asceticism, we shall see that the insight of the living tradition of Christian spirituality—that it is a basic condition for growth in holiness—is as true today as it ever was. Tradition is the handing on of wisdom from reflected-on experience. "Traditionalism" is the fundamental mistake of identifying culturally conditioned forms of expression with the experience itself, which must always be expressed according to the signs of new times. Anthony Bloom said very well, "Tradition is the living voice of the dead. Traditionalism is the dead voice of the living."

To recognize the underlying, continuing meaning of Christian asceticism, it is necessary to understand that it is always a means to an end, that is, mysticism. During the nineteenth century, for reasons coming from the secular culture rather than from Christian tradition, asceticism came to be treated as an end in itself. It was good to do hard things just because they were hard. The notion was that the human will, like a muscle, could be strengthened by "spiritual weightlifting," enabling us to make ourselves become perfect. This semi-Pelagianism was in many of the pious books forming the spirituality of my generation. It has been very important for us to recover

the truth that asceticism is a pure means to an end, and that no means has any intrinsic value other than its pragmatic effectiveness in helping us to achieve the end. The end of all Christian asceticism is mysticism.

EXPERIENCE OF UNION

For some persons, mysticism is a frightening word because of some of the extraordinary phenomena associated with it. These, when true, are simply expressions of the continuing reality of mysticism, which is experienced union with God. This experience is so profound and pervasive that it transforms each person into a unique transparency—an ikon—through whom God is revealed to other people: an incarnational epiphany of Jesus Christ in *my* body-person, in *my* skin here and now. What God has revealed to us is that all human beings are caught up in an immense dynamic process within a created universe in process, the tremendous movement of God's creative love moving toward the Parousia: the ultimate transparency of all creation manifesting the love of God when he will be all in all and the Lord Jesus will come again (see Rom 8:22–24). Within this universe in process, the community of believers—the sinful church—is in process toward its full realization as holy church: a true transparency of the Spirit of the Risen Jesus in the world, the fulfillment of the whole Christ.

Within the church in process, each community with a shared call from God is in process toward the full incarnation of its own charism: a true transparency of this special presence of the Spirit in the church in the world. Within each community and the entire presbyterate of diocesan priests and all those called to lay vocation, each individual person is in process toward realization of each one's own holiness, until each one is a unique personal transparency of this special presence of the Spirit of the Risen Jesus in this person in this vocation in the church in the world. It is this vision of mysticism as the ultimate end of all asceticism that must always be consciously understood to be the framework for any consideration of ascetical means to the end.

Mysticism is entirely the gift of God, the utterly *passive* dimension of our relationship of love with him. Without his free initiative, there would be no possibility of experienced union with God. Asceticism is the *active* dimension: our free response that makes actual our relationship of love with God by making it mutual. Asceticism, then, is simply the conscious effort to grow in interior freedom in order to discern and respond to the actual Word of God to us in every situation. Because we experience ourselves to be interiorly divided, broken, not yet “all together,” we recognize the need to struggle to integrate all our feelings, desires, and thoughts into our continual response of “Yes, Father.” Nothing could be more positive or more personally fulfilling

than this progressive, conscious growth into wholeness in Christ. Thus, we could accurately translate the negative terms of past asceticism into positive words: *mortification* is really *vivification* of the desires I truly want to live out in action; *abnegation* is *pacification* of inner turmoil through letting go of the desires that are contrary to what I really want; *self-denial* is really *self-affirmation* of my deepest self, the personal identity I am committed to actualize by opening myself to the gifts of God.

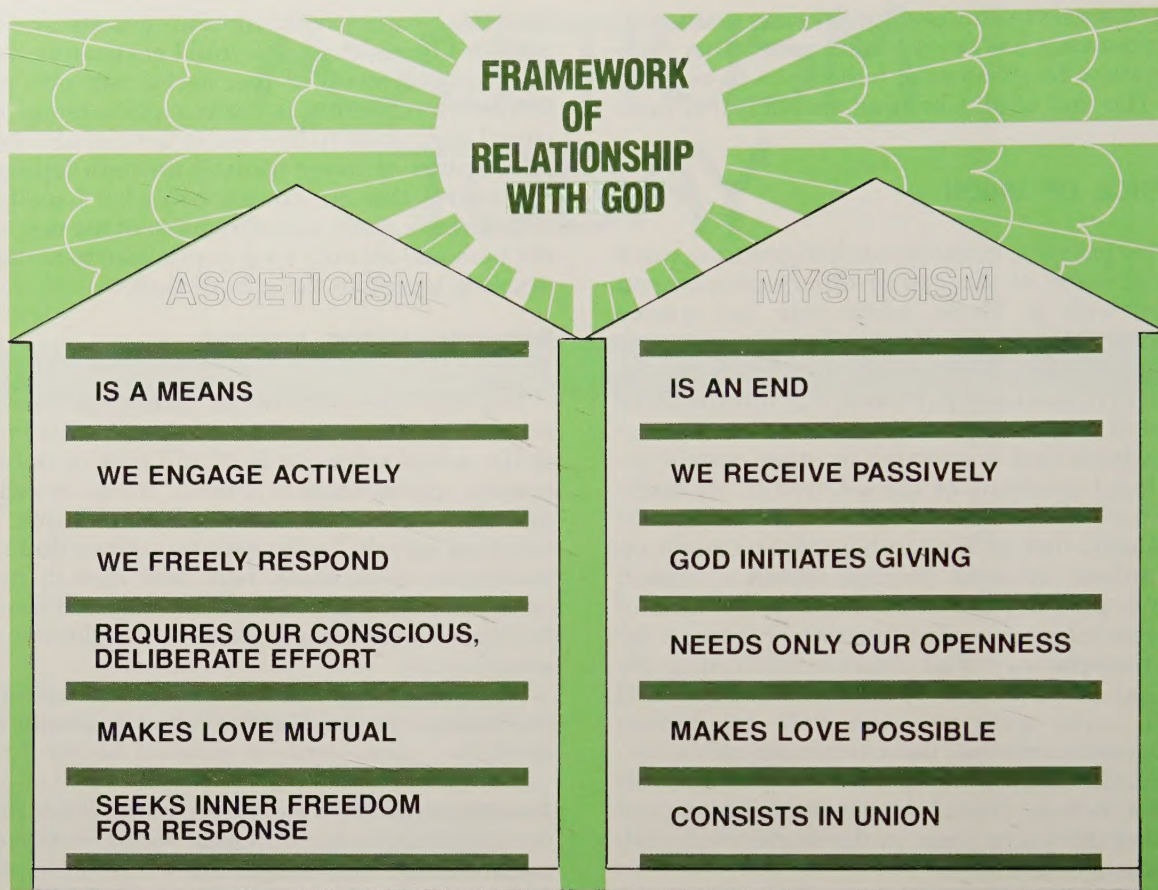
DECISION ABOUT ACTIONS

The concrete forms of our asceticism must be discerned within any given situation. I must first look at the actual evidence here and now of myself, my present relationships to persons, things, myself, God, and all the circumstances of place and time. Then I must ask myself, “what specific actions do I need to undertake consciously here and now in order to achieve interior pacification and spiritual freedom?” In other words, what *works* for me right now as true asceticism?

Reading the signs of our times, it seems to me that asceticism is required of Christians in several specific areas.

Asceticism of Risk. We live in a time when the most constant experience of human beings is that of continual change. This is a radical shift in the experience of those of us who grew up in a very stable church in a very stable world. New challenges crowd in upon us in our lives as Christians, confronting us with a disconcerting complexity of evidence, which often mediates a very unexpected Word of God to us. To find God in the midst of such rapid change demands a new and profound interior asceticism: the radical detachment and the emptying out of the selfish self necessary in order to leave old, familiar forms of religious response, which made us feel secure and comfortable, and to launch into the deep of the unknown. We are called, therefore, to find forms of asceticism to enable us to achieve a degree of interior freedom beyond any that we have lived before, a spiritual liberty that rests on the recognition that God can truly use *anything* as a means of encounter with us.

Asceticism of Faith and Hope. Asceticism of risk must be firmly rooted in deep, solid Christian faith and unshakeable Christian hope. We must find ways of strengthening our faith while we endure the change or absence of familiar structures that supported our faith, strengthened our life commitment, or provided us with meaningful expressions of our worship of God in the past. We must place our hope more purely in God alone than ever before, as the culturally conditioned forms of expression of our faith that we have long trusted are changed dramatically before our very eyes. For example, during sev-



eral past generations, the pedagogy of Christian life, whether for lay people, priests, or religious, was based on given, stable, external structures, which provided us with forms of expression and norms for evaluating our personal and community authenticity as religious, priests, or Catholics. The effort was through teaching correct behavior to interiorize and make spiritually real what we expressed through the structures. Now, however, these structures have either vanished or changed radically, because they no longer fit the signs of the times. We are called, therefore, to an asceticism that will enable us to begin with interiority: to achieve a depth of faith, hope, and love that will give us the dynamic thrust always to seek to discern the authentic external expression of these profound attitudes here and now.

Moving into the unknown can be frightening; yet this is what we are called to do in a world that is so rapidly and constantly changing. We must remember that for a *Christian* facing this call, a failure of nerve is really a failure of faith, i.e., not really believing that God is the Lord of history and that his active love in history is operative in all the changes going on in our world. It also is a failure of *hope*, by not really trusting the Father to continue his constant fidelity, realize the Paschal mystery, and bring new life even out of what we feel to be absurdity and

death. Christian asceticism today, then, must be such as to root us very deeply in prayer and in total openness to the Father in profound faith and hope.

Asceticism of Apostolic Service. Our apostolic mission according to our own specific vocation within the church has always called for asceticism of hard work to extend the Kingdom in the world, without seeking credit for ourselves. It has been an asceticism enabling us to be used as instruments by Jesus, even when this requires taking on faith the success of our apostolic efforts. Today, however, the asceticism of apostolic service requires in addition that we achieve the interior freedom necessary to discern truly the choice of ministries in the light of the signs of our times. We must be ready to leave old forms of apostolate, though much loved and the crown of years of dedicated work, for new ministries to which we are called by the actual Word of God to us here and now. We must not cling to the old simply because it is "my monument," just as we must not opt for the new without true discernment, simply because "I like it," or it seems to promise "my self-fulfillment."

The asceticism of apostolic service must also help us to grow in freedom and in desire to be with Jesus wherever he leads us, which will enable us to leave

even persons whom we deeply love. The life of every woman and man is filled with good-byes, because of time and distance, duty and death. The life of the apostle may be a tissue of such good-byes, as we are called to new missions for the Kingdom. At such times, I find helpful contemplation of the scene at the end of the fourth Gospel where Jesus asks Peter three times whether he loves him and tells him to feed his sheep. Jesus warns Peter that following him will mean that eventually Peter will be bound and taken where he does not want to go. Then, Peter looks back and sees his young friend, John, whom he dearly loves; so he asks Jesus what will happen to John following him. Jesus responds, "Leave him to me. You follow me!" Our asceticism today must be such as to lead us to the all-encompassing love of Jesus that makes us just want to be with him, wherever he goes. It also makes us trust that the Father loves those persons whom we love more than we ever could, and that he will care for them better than we ever could, if he calls us to leave them in order to work for the Kingdom.

Asceticism of Unity in Diversity. Asceticism today must enable all of us to achieve the profound mutual union and love that will make it possible for us to share the experience of our communion as one church, one people of God, under many very different forms of external expression. It must enable us through communal discernment to identify those corporate commitments that we must make together, if we are truly to embody our deep communion in a human church community or in a faith community of corporate mission within the church. Our asceticism must help us to have the patience with one another that is necessary to communicate and to reach communion and thus to manifest in our unity in diversity the life of Father, Son, and Holy Spirit.

Asceticism of Corporate Accountability. Since the only way of realizing communion in community is through carrying out together the corporate commitments that we have made for this purpose, all of us in the church community, in religious communities, or in team-ministry communities must consciously practice the asceticism necessary to be

"Tradition is the living voice of the dead; traditionalism is the dead voice of the living"

faithful in carrying out these commitments, truly taking corporate responsibility for making an apostolic community of love. Consequently, each person must also practice the asceticism required to be accountable to the whole community, through whatever authority structures it has established, for fidelity in carrying out these commitments. What is needed is an asceticism that will help me to realize that when my own will and judgment go counter to the corporate decision of the community, my personal response to God, who has called me to respond to him as a member of this human community, demands that I give priority in action to the "we" rather than to the "I." Such asceticism is necessary whether the "we" is two people who are married or a larger group called together for corporate ministry.

READERS' RESPONSE INVITED

God's faithful promise to share his own life with us now and forever is our call to holiness. Asceticism is necessary today, as it has always been, in order to respond truly to this wonderful call. The forms of asceticism required will depend on the present reality of persons and situations. I have suggested some specific areas of asceticism that, it seems to me, are called for by the signs of our times. I invite our readers to reflect in this same way and also to share their conclusions with the editors of HUMAN DEVELOPMENT for publication in our "Letters" column in future issues.

Pursuing Ministerial Integration

A Priest-Psychologist Reviews His Personal Journey

WILLIAM A. BARRY, S.J., Ph.D.

In 1983 I was asked to give the keynote address for the annual convention of the Association for Clinical Pastoral Education (ACPE). The convention was to be a landmark for ACPE, since the planners wanted to focus attention on the relationship of spirituality to ministry. In the planning process I agreed to address the question "How does our spirituality affect our ministry?" My response took the form of reflections on my own experience of ministry over a twenty-year period of priesthood. Since that time I have had other occasions to ponder what has happened on my ministerial journey. Readers may find my journey helpful for their own reflections on ministry.

I was born in 1930, the first of four children of Irish immigrant parents. God was an almost palpable presence in our house, and the parish church and school were the center of most social life. My upbringing has left me with a strong religious bent, an interest in God that has never died out, no matter what I did to stifle it. In 1950, after two years of college, I joined the Jesuits of New England along with almost forty other young men. For three years we were crammed into an old mansion in the Berkshires of western Massachusetts for novitiate and further college studies. It was a highly regimented life, but the regimen did not prevent times of encountering God in the woods, under the stars, or in the chapel.

At the age of twenty-three, although I knew little German, I was sent to Germany to study philosophy. During my three years there I learned German and developed a strong interest in psychology, especially in the teachings of C.G. Jung. After my return to the U.S., I taught high school for two years and then studied for an M.A. in psychology at Fordham University. The next step was the study of theology in preparation for ordination. I found theology itself,

though not the classroom variety, very attractive, and I was somewhat torn between doing doctoral studies in theology and doing doctoral studies in clinical psychology.

Eventually, my superiors and I settled on psychology, but the inner conflict, I believe, remained and took some time to be resolved. The inner conflict was not about studies, however; it was, as I see it now, about ministry and spirituality and my own integration. What most strongly motivated my decision to study psychology was a desire to understand the experience of God and to help others to meet God. But it took some time for this motivation to become fully clear to me and to lead to action.

ENTERING INTO MINISTRY

Ministerial preparation before Vatican Council II was almost entirely cerebral. We learned dogmatic and moral theology in thesis form in order to refute adversaries and to speak and advise orthodoxly. Some of the moral theology was of practical use in the confessional setting, but the greater part of what we were taught in the major courses in theology was relatively useless for any ministry that seriously took account of the real lives and needs of God's people. Scripture courses were an exception, as we began to study scripture for its religious intent rather than to search it for texts of proof to bolster dogmatic arguments. Some professors of dogmatic theology also opened up the door to the mystery of God in their *obiter dicta*. The years in Germany also helped, since I was able to read Karl Rahner's work, most of which had not yet been translated into English. He spoke to both my heart and mind about the Mystery we call God. The trouble was that there was no attempt to relate the intimate contact I had with God

in prayer and study to ministry, with predictable results.

Here is one such result. When I was first ordained, I spent about a month as a hospital chaplain in a city hospital. If asked, I would have said that I believed that God was with the sick people and would comfort and console and perhaps even heal them. How did I minister? I was scared stiff and tried not to show it. I did not know what to say to patients, so I made comments about the weather or asked them where they came from. I would be relieved to find a talkative patient who carried the conversational ball. The ability to absolve sins, to anoint the very sick, and to give communion also relieved me; at least I could do something that justified my presence. But I must honestly say that only occasionally was there much sense of God's presence in my ministry. I was too self-concerned to mediate his closeness.

I am sure, now, that God took care of his sick people quite apart from me; but what interests me in this experience is the question of my real spirituality. I surely was not acting like a person who believed that the Lord can be a healing and reconciling presence to sick people and that I, a priest, could mediate that presence. I was using sacramental signs more to protect myself from difficulty and pain than to let them convey God's loving care. I was more interested in not making a mistake than in mediating God; or to be fair, I felt that God was mediated by the errorless administration of sacraments. Unfortunately, in those days, we Roman Catholics had little, if anything, to do with supervision of our ministry; it was only some years later, upon reflection, that I realized what I was doing. Strange to say, my own interest in and desire for God continued unabated during this period, but prayer and ministry had little intrinsic connection.

EARLY PRIESTHOOD EXPERIENCES

A couple of years after ordination I began doctoral studies in clinical psychology and became a therapist and counselor. I became adept at listening to people, at helping them to notice their inner experience and interpret it, i.e., to make sense of their past experience and to become free enough of it to choose their own future. At first, none of my clients knew of my religious identity, so it did not surprise me that they rarely, if ever, talked about their experience of God. After a couple of years I had an experience that should have made me look at that phenomenon more carefully but did not.

I was discussing psychoanalysis and religion with one of my professors, a Jewish psychologist trained as a psychoanalyst in Europe. He remarked that if religion is a neurosis, as Freud claimed, then it should be treated as such, but in psychoanalytic literature one hardly ever hears of religious experiences being analyzed. He then told me that in his early years as an analyst he was treating an orthodox

Jew. After a month or so of treatment, the patient announced that he was leaving therapy because he felt that his beliefs were being threatened. At the time, he interpreted the patient's actions as resistance to the therapy. In later years, however, he began to question this assumption as he himself became more open to the realm of mystery and faith. At least part of his patient's reaction, he now believed, could be attributed to his own counter-transference reactions to religion. Once he became freer with regard to religion, he said, patients of his own and even patients of his supervisees spontaneously talked of their religious experiences. He concluded that the absence of the mention of such experiences in analytic sessions was at least in part due to the counter-transference of the analyst; patients quickly learn what not to talk about. This conversation should have made me wonder about my own clinical work, but at the time I had neatly compartmentalized my life so that religion and psychology intersected only in theory.

During that period of my life, I concentrated my theoretical efforts on understanding intrapersonal and interpersonal dynamics chiefly through study of Freud and the neo-Freudians. I worked on a research project that analyzed data from newlywed couples experiencing conflicts. The research team produced a book on communication, conflict, and marriage. I was interested in the application of our theory of interpersonal relationships to the spiritual life, but as yet this interest did not translate itself into any practical result.

AIM BECOMES CLEAR

Interestingly, as I became more involved in research and clinical work in psychology, my strong attraction to prayer and Eucharist also seemed to grow. Each Sunday I worked at a local parish and tried in homilies to help people to know God as I knew him. A community began to grow around a daily Eucharist at 5:00 p.m. at the local Catholic hospital. That liturgy became for me almost a nonnegotiable element of my day. After finishing the doctorate I was asked to stay on at the university as a teacher, researcher, and clinician-supervisor in the psychology department. I accepted the position and was considering a possible career as a professor in a secular university if my superiors would allow it. Over the course of that year, however, I realized where my heart was really centered. It was not in the psychology department, though I enjoyed the people and the work very much, but in the liturgical community at the hospital. The more I reflected on this fact, the more I realized that I wanted to take up the work for which my studies had been intended, the training of Jesuits and others for ministry and the development of a spirituality that was psychologically sound. Thus, at the end of that year I joined the faculty of Weston School of Theology, an insti-

What we need to discover is how to bring our attraction to God into intimate contact with our ministry

tution that had just moved from the suburban town of Weston to the city of Cambridge and had opened its doors to non-Jesuits. I was to teach pastoral theology and counseling and be available for counseling for the students preparing for ministry.

But even with this move, full integration was slow in coming. When I worked with ministerial students in counseling and therapy, their religious experience was hardly ever mentioned. We discussed in depth their difficulties with authority and with affectivity and sexuality, but we hardly ever talked about God and their relationship to God. I did try to grapple with the question of what makes pastoral counseling pastoral but was somewhat content with the then prevalent notion that it was pastoral because it was done by an ordained priest, minister, or rabbi, though I was made uneasy by the glibness of this response.

SPIRITUALITY CENTER FOUNDED

In 1970 a group of Jesuits in New England began a series of weekend workshops designed to help us to undertake the individual direction of people making the Ignatian Spiritual Exercises. Out of these meetings came the decision by some of us to found a center devoted to research and writing on the spiritual life, to the training of spiritual directors, and to the provision of spiritual direction to any one who could profit from it. The Center for Religious Development (CRD) opened its doors in Cambridge in 1971, and I found myself devoting more and more of the time that had been given to counseling and psychotherapy to the work of the center.

At the CRD we took an empirical approach to the spiritual life. We began to ask people about their experiences of God and found out that they wanted to talk about them in spite of their hesitation and resistance. We discovered that many people were looking for help with prayer and welcomed the opportunity to talk about their inner life. We ourselves

were somewhat surprised to discover how interested we were in listening to and discussing such experiences, though we also became aware of a force within us that tried to thwart our interest. We developed a supervised training program for spiritual directors, which used all the clinical and supervisory skills we had learned in other fields. We conceived of spiritual direction as that form of pastoral counseling whose purpose is to help another to develop consciously his or her relationship with God and to live the consequences of that developing relationship. We focused our spiritual direction sessions on a person's *experience* of God and the developing dialogue with God that ensued, and we found that gradually most of the significant parts of a person's life and work were touched on and illuminated by such a focus.

In the process of evolving the CRD, our staff developed a language to describe religious experience, and it was most often the language of relationship. People began to notice more and more inner experiences that they interpreted as the "voice" or presence of God revealing his attitudes and values, and they noticed their own reactions to these religious experiences and were able to "voice" them to God. Their prayer, they realized, was dialogical, and their lives became more meaningful even if no less fraught with pain and sorrow. They still had disappointing love affairs, failed exams, lost loved ones, and faced their own painful illnesses and death. But there was a difference; they knew through their faith experience that God was really with them, that he was Abba (Father). In other words, they discovered what Jesus himself experienced and tried so hard to teach us, namely, that God relates to us so familiarly that the best name for him is "Dad," or "Mom," for that matter. Many also found their lives more challenging and challenged, as they heard in their own hearts the call to radical discipleship. And I myself had found a way of becoming more integrated in ministry.

ELEMENTS OF INTEGRATION

This integration consists in a melding of my personal, theoretical, and pastoral interests. For all my ambivalence about God, I am still captivated by him and desire that others know him as he wants to be known. My interest in intrapersonal and interpersonal dynamics finds an outlet in exploring the relationship of individuals with God and also in exploring the relationship between spiritual director and directee. I can use all the skills I learned as a clinician to help people to meet their God and develop their relationship with him. All my training as a clinical psychologist has become focused on helping people to develop that relationship through paying attention to their experiences of God in their daily lives and through trying to describe these experiences. We discover together that such a focus not

only gives more meaning to our lives but also gradually forces us to examine our other relationships, our work, and the direction of our lives in the light of this relationship. Although psychology tends to reduce the explanation of human experience to history, which is a laudable enterprise in itself, the type of pastoral counseling that I call spiritual direction and the theological reflection that is based on it tend to expand the way of looking at human experience

to include the mysterious Other we call God as participant in it.

Perhaps this description of my journey toward a more integral ministry will help others to reflect on their own ministry. All of us who do ministry in the church are attracted to it because at some level we are deeply attracted to God. What we need to discover is how to bring that attraction to God into intimate contact with our ministry.

Exercise Beneficial Physically and Emotionally

“People who are active and fit have a longer life-span than those who are not,” observes Ralph S. Paffenberger, M.D., an epidemiologist at Stanford University School of Medicine. He and his colleagues analyzed the habits and health of middle-aged and older Harvard alumni over several years, keeping track of city blocks walked, stairs climbed, and time and type of sports actively played each week. Those researchers found that sedentary life-styles, even among former varsity athletes, led to both heart disease and respiratory illnesses that shorten lives.

The study also revealed that previously sedentary people who participated in a program of regular exercise reduced their heart-disease risk. Paffenberger and his colleagues reported that “everyone can benefit from adequate exercise and improved life-style. Even for those who have been inactive, there is a road back.”

Exercise also brings psychological benefits. Purdue University researcher W. J. Chodzko-Zajko found that among people between the ages of twenty-seven and sixty-four, those who are physically fit are consistently less depressed than their poorly conditioned counterparts. He states, “There is increasingly strong support for the hypothesis that exercise is a natural medicine,” and one that produces favorable mental and emotional, as well as physical, changes.

Michael Briley, writing in *Modern Maturity*, reminds us that “health authorities . . . caution older people, particularly those previously unaccustomed to vigorous activity, that they should not begin a strenuous exercise program without the approval and recommendation of a physician.” They also invariably advise that older persons undertaking such a program exert themselves very lightly at first, then increase the amount and intensity of their exercising only gradually.

A Celibate's Sexuality and Intimacy

**Exploring a Major Problem of Personality
Integration for Religious and Priests**

MARY ELIZABETH KENEL, Ph.D.

The need and desire for intimacy has become one of the major themes of the renewal of religious life and priesthood that has grown out of Vatican II. The pendulum has swung from a position of fear and suspicion regarding interpersonal relationships to one of acceptance of warm, supportive relationships as the norm. "Particular friendships," cautioned against in the past, have given way to the formation of "intentional friendships" and "intentional communities." Denial and repression of sexuality and emotionality have been reduced by efforts toward greater self-awareness on both the sexual and emotional levels. The dictum "Go to God without human interference" has been replaced by an appreciation of the need for connectedness with others. Much time, effort, and money have been spent in an attempt to teach new ways of relating and to formulate structures of living and working that are more conducive to the establishment and maintenance of intimate relationships.

In the process of learning to be intimate, one must first acquire intimacy with one's own self, growing to an awareness and appreciation of one's own identity, uniqueness, and value as a person. To achieve

this, it is essential to recognize the true or authentic self, the "real me," so to speak, rather than maintain a view distorted by the denial or repression of essential elements. Those facets that are beyond our awareness cannot be fully integrated into our personalities, and the net result is a disharmony among the cognitive, emotional, and behavioral aspects of ourselves. To be alienated and distanced from one's self encourages blindness, distortion, and a certain splitting or fragmenting whereby the person is unaware of the incongruous stances that he or she takes. A simple example is that in which a person's self-concept requires the denial and repression of all knowledge of angry and hostile feelings, yet the person's actions are "anger equivalents" that send the emotional message without passing it through the person's awareness.

Fostering intimacy with the self, then, might be viewed as a search for authenticity, a choice for growth, and a commitment to the task of integrating various aspects of the personality into a consistent, coherent whole. This sort of intimacy requires that the person come to a responsible love of self that in turn enhances one's capacity to love others.

BODY AND SOUL INTEGRITY

One major aspect of self-intimacy lies in accepting oneself as a “body-person,” a sexual being. There have been many heresies in the history of the church but perhaps none so pernicious as those that drove the wedge between “body” and “soul,” “flesh” and “spirit.” The Manicheans and the Jansenists have left a legacy of suspicion and distrust of the physical body that has been perpetuated until recent years. An adversarial relationship was introduced that split the integrity of the person and set the body, sensuality, and sexuality against the holy, the pure, and the spiritual. This duality was institutionalized in the “states of life,” with religious celibacy considered far superior to that of marriage.

Only recently has there been a movement to accept the body and sexuality as healthy and positive elements rather than impediments that must be overcome on the way to God. It is now more readily recognized that our bodies are our “selves,” although not the entirety of the self. Our bodies are the means by which we are able to be present to others and through which we can interact with others—our primary instruments in being ministers of the gospel message of life and love. An appreciation of an incarnational spirituality aids the affirmation of ourselves as body-persons who are sexually alive and moves us toward an integration of the spiritual-physical-sexual-sensual aspects of ourselves.

INTIMACY WITH OTHERS

Intimacy, however, does not end with the self but demands to be in relationship with “the other.” This type of meeting requires self-revelation, a knowing of the other and being known by the other at the deepest levels of being. To be capable of this sort of union, each of the partners must have developed and achieved a sense of identity and inner unity. Although the integration process is never entirely complete, there is a critical point of development that must be achieved before genuine intimacy can be realized. Without this necessary foundation, attempts at intimacy produce anxiety, discomfort, and even loss of identity, with one partner overwhelmed by the more dominant person.

To engage oneself in friendship is never an easy task, but it does help to make life worthwhile. Scripture attests to the fact that a faithful friend is a sure shelter, beyond price, and the elixir of life (Sir 6:14–16). It is necessary, even urgent, that religious abandon the unhealthy ways of relating taught in the past and learn to invest in friendship. This suggested type of love is not to be understood as a possessive or exploitative one, but a kind in which the partners strive to come close and to know each other “as they are.” In so doing, an emotional bonding can be achieved.

To be intimate with another person requires a

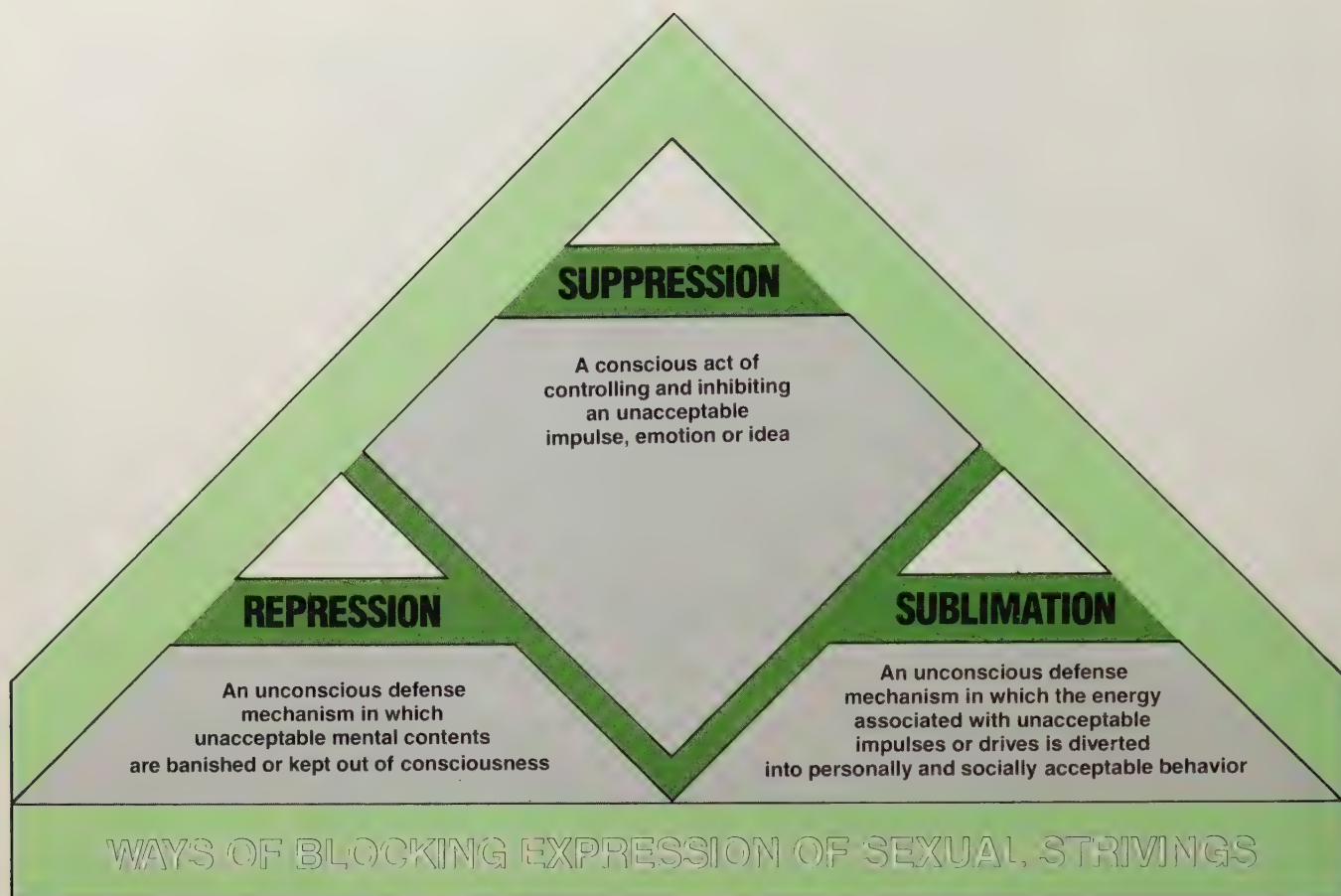
commitment of time, presence, and emotional energy. People often fail to progress to the higher levels of intimacy because of the effort that such relationships entail. Many have found it far easier to share their work with others than to share their inner selves. There is a tendency to “do for another” while avoiding “doing with others.” One can think of the religious or priest whose dedication to ministry (“doing for”) tends to remove him or her from the community and the “doing with” part of life.

INTIMACY WITHOUT GENITALITY

Fear or anxiety in relation to intimacy frequently elicits the defensive tactic of avoidance. Certainly it is true that there are real risks involved in intimate relationships, and these run the gamut from inappropriate genital activity to experience of betrayal and rejection. Another problem is that of regarding intimacy and sexual activity as a single entity that must be either accepted or rejected in its totality. Although these aspects are certainly related, an inevitable progression from one to the other does not necessarily occur. Thomas J. Tyrell, in *Intimacy*, has provided a helpful distinction: “Individuals experience intimacy as a moment during which they find themselves being deeply and wholly touched by another”; this “being touched” is *not* synonymous with tactility and does *not* require being physically touched. Anna Polcino, in *Belonging*, has similarly noted that for religious who have sacrificed the freedom to establish their oneness in flesh, there may be a craving for physical bonding, but not an essential need for it. In order for them to achieve friendship, it is necessary to integrate sexuality into the totality of their personality and into the service of love rather than lust.

REPRESSION IMPEDES MATURITY

Before such integration can be achieved, there must first be an awareness and acceptance of the self as a sexual person, a thought that creates so much anxiety that some people completely repress the sexual dimension of their lives. They fail to appreciate that human sexuality is a healthy and positive aspect of personality that has a broad, diffuse expression in all areas of living. In their efforts to remain separated from sexuality, repressed persons allow it to assume a role of major importance in their lives as they become obsessed with sex, just as an anorexic, although a starving individual, focuses on food. What is even more insidious is that the sexual/emotional detachment of the repressed religious or priest is often mistaken for a spiritual detachment. Such persons, at least in the past, have tended to become the exemplars of self-control and chastity when in fact their lack of acceptance of sexuality prevented them from achieving integration and full human maturity.



Concurrent with the need of certain individuals to repress their sexuality has been a tendency on the part of some religious persons to perceive celibacy as a precious and fragile entity that requires protection, which frequently has taken the form of social segregation from members of the opposite sex. Without the opportunity of learning to relate to the other half of the human race, some religious and clergy have been left in a state of immaturity that has diminished the quality of their own lives and has ultimately weakened the witness value of the celibacy that they have tried to preserve pristine and untarnished.

Whereas some religious and priests use their celibacy as an excuse to justify their repression of sexuality and to avoid intimacy, others engage in genital relations and still avoid intimacy. This pattern of genital contact is followed by guilt, repentance, avoidance of the partner (at least for a time), renewed commitment to prayer, and then further genital involvement with either the first partner or, often enough, with another partner. I believe that most of those who exhibit this cyclic pattern are not engaging in genuine intimacy, but are acting out a sexual/emotional problem. The relationship is a narcissistic one in which the sexual partner is exploited in order to meet the celibate's own needs. These needs are

not simply a matter of physical lust or sexual tension but are often related to areas of the personality that have long been buried. Because of this lack of awareness, the religious often deludes himself or herself into thinking that the problem pertains to the domain of sexuality/intimacy, when in reality the operative dynamics are on a far different level of development. To achieve integration, such persons must acquire an awareness of what it is they are seeking through their sexual behavior.

Many persons, single or married—not only some religious and priests—use sex to meet primitive needs rather than to express adult genitality. One might think of the individual who uses sex compulsively in order to shore up a fragile gender/sexual identity or to compensate for low self-esteem and a lack of self-worth. Sex in these instances simply provides a cover for the gratification of nongenital needs and is not fostering real intimacy with the partner. Instead, it is a manipulative exploitation, perhaps without any consideration for the partner.

SEXUAL DEVELOPMENT IMPAIRED

One factor that may account for the problems with sexuality that religious men and women encounter is their early entrance into religious life. Celibacy

was embraced by them before sexual development and identity were experienced and understood. Kenneth Mitchell, in *Celibate Loving*, observes that part of this problem is one of timing, since the choice of vocation has traditionally been made at an earlier time in the process of human development than the choice to marry or to remain single. He views the choice of religious vocation as an aspect of identity formation, whereas the choice of marriage or single life belongs to a later phase of development, namely, that which Erik Erikson has termed *intimacy*. It is unfortunate when the choice of religious life is made by younger candidates who are not sufficiently developed psychosexually to make this decision maturely. The trend in recent years toward later entrance into religious life, however, is certainly a positive one, as it allows the candidate sufficient time to grapple with issues of intimacy before making a life choice that includes opting for celibacy.

Sheila Murphy, in *Midlife Wanderer*, illustrates this point very poignantly as she relates anecdotes from the women religious she interviewed for her book. Just as it is a factor in problems encountered in the areas of religious career choice and ministry, entrance too early led to a lack of self-awareness and a need to form a work-focused identity. Many religious, now middle-aged, acknowledged a need to explore the sexual aspect of their identities that was closed off years earlier. Some conducted this exploration through reading and workshops; others engaged in various forms of sexual experimentation ranging from simple displays of affection to intercourse with male and/or female partners. For most of the women who participated in Murphy's study, the results of the experimentation were positive and reinforced a commitment to celibacy. One must assume that some also found their experimentation a positive experience and chose to leave their communities in order to pursue marriage and family, thus eliminating them from the study. For others, however, the experience was not positive, and the outcome was not greater integration of the personality, but rather a fragmentation of the self.

Some priests and religious, male and female, engage in a "dissociative" form of sex. They deny (i.e., unconsciously blind themselves to) the realities of vows and commitments and convince themselves that their sexual activity stems from motives such as caring for, helping, or being needed by their partner. These contemporary religious persons who engage in genital activity must eventually recognize and acknowledge the conflictive situation (given their commitment to priesthood or religious life) that this activity induces. No one can successfully lead two lives for very long. Resolution of this conflict is urgent; hard choices need to be made either for or against continuing in one's celibate state. This will take time, effort, and pain. But continuing both the public commitment to celibacy and the genital relationship will eventually exact a high psychological

Many have found it far easier to share their work with others than to share their inner selves

toll. Anxiety, guilt, and depression are likely to be felt as signs of the conflict if it remains unresolved.

SEXUAL SINFULNESS

George Aschenbrenner, in "A Catechesis of the Human Heart" (*Pastoral Life*, July/August 1984), has written about a pervasive confusion of sinfulness in relation to concrete acts of sin. He attributes this confusion to the fact that many people are still trying to shed past unsalvific experiences of their sinfulness, which leaves them confused, timid, and at times, even denying their sin. He suggests this is a reaction against a past, Jansenistic, excessive emphasis on sin, especially in the sexual area, and notes that this reaction leaves us with an unhealthy insensitivity to sinfulness in all areas of our lives, including the sexual one.

Aschenbrenner calls for a catechesis of the heart, and although it would not be limited to the sexual area, such instruction might be useful in helping people avoid neurotic, unproductive guilt while acknowledging their genuine guilt. In times past the "sins of the flesh" were all neatly categorized and often over-emphasized. "How far did you go?" a question curious teenagers asked each other, was also important in establishing the severity of one's sin and in determining if it was mortal or merely venial. A catechesis of the heart would need to reexamine this issue. Many instances of individual excess in the sexual area are errors of judgment made by immature individuals, whereas others reflect loss of impulse control in the passion of the moment. At the other end of the spectrum lie a different set of "sexual sins" that in the past often went unrecognized: coldness toward and distancing from others, a failure to love, a refusal to grow and mature through struggling with one's full self, and a fostering of a psychological sterility that gives counterwitness to the values of vowed celibacy. In many ways, these

"sins" are the more dangerous because they are so insidious. A religious man or woman who perceives himself or herself as transcending the human, and as perfectly in control of his or her impulses, maintains distorted images that are often more damaging than sexual activity.

COUNSELING RELATIONSHIPS RISKY

In the case of priests and religious who have become sexually involved with persons they were counseling, the toll becomes even greater. Such actions represent a double violation of trust and have led, on occasion, to lawsuits based on the concept of malpractice. Needless to say, the reputations of both the individual priest or religious and his or her church/community have suffered considerable damage when knowledge of these suits has become public. Although there is generally some understanding of and compassion for the religious who becomes involved in a genital relationship, a distinction between the private and professional aspects of one's life must be maintained. In the secular realm, excuses such as "midlife crisis" or "I was only trying to help" are insufficient to prevent a malpractice suit, investigation by an institution's ethics committee, and/or loss of license in the case where a psychotherapist is found to have had sexual relations with a client. Similarly, the religious counselor cannot claim immunity by virtue of "delayed development" in his or her sexuality. Seeking supervision of one's counseling work from a qualified professional often serves to help keep the pastoral counselor-client relationship free of personal entanglements on the part of the counselor and offers the religious or priest an opportunity to face up to areas of her or his own functioning that may need to be addressed through therapy.

WAYS OF COPING

But what about the religious who is simply struggling? How can a successful integration of sexuality and spirituality be achieved? The answer will be as unique as the personal history of each individual who raises the question. A partial response to this problem lies in the use of such coping mechanisms as suppression and sublimation. The person who *suppresses* his or her sexual strivings nevertheless accepts his or her sexuality and decides to refrain from genital expression of it. In contrast with the self-rejection and negation that are the hallmarks of unconscious *repression*, the person who employs the tactic of suppression exercises self-affirmation and freedom of choice. *Sublimation*, on the other hand, is not merely a "holding in check" of one's sexual-genital feelings but a redirection of energy into action that promotes authentic religious living.

In striving toward integration, it is necessary to experience the whole from which the part emerges.

Thus, by resisting the temptations to dissociate sexuality from personhood or to see genitality as merely a biological function, a person can come to regard sex as an invitation to wholeness and holiness.

Although these coping methods are useful, they are somewhat limited, since they can exert a stifling effect and deflect one's affective powers away from the community. Jerome Murphy-O'Connor, in *Celibate Loving*, edited by Mary Anne Huddleston, has described the way that at times an effort is made to eradicate emotional tensions experienced within the community by withdrawing from involvement; the unfortunate result is that the personality becomes crippled by the development of a protective system of evasion and compromise. At other times, Murphy-O'Connor observes, one's affective powers can be deflected to things or to persons outside the community; the life of the religious can become centered on substitutes for persons, such as art, research, administration, or some other project. One sees a similar situation among married people when the affective union has broken down and each person pursues his or her "real life" and derives satisfaction from business, other interests, or friends outside the home.

The focusing of one's affective powers on persons outside the community is a natural, desirable overflow of love beyond the sometimes narrow limits of community. Problems arise only when the religious locates his or her affective center outside the community. Psychic energy is not infinite, so if the affection needed to live humanly comes from outside the community, then the affective powers of the religious will also be oriented almost totally in that direction. One's community and residence, as a result, take on the quality of a boarding house.

As a part of the integrating process, attention must be paid not merely to the affective dimension of sexuality but to the cognitive aspect as well. The cognitive dimension will provide a philosophical framework—an appreciation of both sexuality and celibacy—that can offer the religious a standard by which his or her growth and development can be evaluated. Again, this formulation will be quite individual and fluid, for one grows in appreciation of sexuality and spirituality throughout one's lifetime.

SAME-SEX RELATIONSHIPS

In addressing issues of intimacy, sexuality, and sexual activity one cannot ignore the fact of same-sex relationships that are found among male and female religious. (I would prefer to use the term *same-sex*, since often the persons involved do not consider themselves to be lesbians or homosexuals.) Sheila Murphy, in *Midlife Wanderer*, reported that 51% of the women religious who responded to her survey indicated that they had had sexual experiences with a same-sex partner. She noted in a different study of women religious that 39% of the women had re-

ported sexual involvement with a woman. For some, the extent of involvement was a single incident, whereas for others the relationship was long-term.

WIDE RANGE OF PROBLEMS

My own experience in working with male and female religious who had had or were currently involved genitally in same-sex relationships revealed differences in attitude depending on sex and age. These differences were not unlike those that are found in the larger homosexual-lesbian communities. In most instances the women religious did not identify themselves as lesbians but focused on the broader aspects of the relationship, not merely the genital aspects. Often, the women indicated they would consider a heterosexual relationship if an appropriate partner were available. The same sorts of psychological problems found among religious engaged in heterosexual relationships were found among these women religious. There were problems of excessive dependency, exploitation, narcissism, and so forth. The nature of the problems ranged from those that were simple "problems in relationship" to those that reflected deep-rooted intrapsychic deficits. For the most part, the relationships were fairly stable over time, although some individuals preferred to have a variety of partners.

Male religious and priests, on the other hand, were more likely to identify themselves as "homosexuals" and considered that term to be an accurate designation of their sexual orientation. Whereas some sought to establish permanent unions, others engaged in one-time anonymous contacts. What greatly concerns me is the destructiveness of the behavior of some of the younger men vis-à-vis their religious community. Whereas the women tended to be very discreet, I found that the younger men were often blatant in flaunting their sexual activity. Complaints from others in the community were countered by charges of "nonacceptance." In certain situations, it seemed that sexual license rather than the process of sexual maturation was the key element. A significant loss of impulse control was obviously resulting in exploitation of the community.

Whereas exploration of one's sexuality is developmentally necessary and good, it, like anything else in life, needs to be conducted in an appropriate manner. If sexual exploration and experimentation are to lead to maturation rather than fragmentation of the personality, efforts must be made to integrate them into the total context of one's life and to observe the moral boundaries that apply.

Perhaps a part of the problem stems from the fact that the homosexual must deal not merely with sexuality as it is generally understood but with "homosexuality," which is by many people considered deviant, abnormal, and therefore undesirable. It is possible that just as activists in civic communities

are pressing for assurance of "gay rights," so, too, homosexual religious may be attempting to secure recognition and an accepted place within the structure of their religious community. Still, the individual must conduct his or her exploration/protest in a way that shows respect for the rights of others and for the limits of the religious life-style that he or she has chosen.

The process of achieving an adult level of intimacy that is integrated into a celibate life-style is certainly not without its difficulties. No true friendship is achieved without some purification through suffering, since there are natural frustrations to be faced by those involved in any very close relationship.

Genuine discipline is called for as an expression of love and respect for integrity in one's own and one's partner's state of life. One woman religious discovered that when she became able to free herself from genital involvement with her partner, she was able to share intimately many other aspects of her life—prayer, ministry, thought, and feeling—that had been obscured by her focusing on the genital aspects of their relationship.

INTEGRATED CELIBATE LOVE

An even more subtle limitation has to be placed on the affection invested in celibate religious relationships; all of one's love cannot rightly be given to a single "other." Reluctance to develop several intimate friendships not only demonstrates a misunderstanding of celibate love but also leaves the religious in a very vulnerable position when separation occurs.

But despite the problems encountered in attempting to achieve intimacy in celibate relationships, religious must experience love if they are to attain full maturity. Loving relationships bring the best in people to fruition, and they enable the formulation of new dimensions of identity while assisting in the development of an adult, responsible conscience. Teilhard de Chardin recognized the creative energy of celibate love and likened it to a rediscovery of the gift of fire. Celibate intimacy is not an end in itself but leads to the Holy and helps make the Holy—transcendent yet immanent—manifest in our world.

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Why So Few Vocations?

The Young Need Attractive Images to Evoke Desires

JAMES J. GILL, S.J., M.D.

Everyone sincerely concerned about the future of the Roman Catholic Church should be worrying, at least a little, about the current shortage of vocations to the priesthood and religious life. Seminaries and novitiates are presently forming far fewer candidates for Holy Orders and vowed, celibate community living than would be required to maintain in the years ahead the quantity of pastoral, educational, hospital, and other types of religious care that the church has heretofore made available through its ordained and vowed full-time volunteers. Such a shortfall in recruitment is not apparent in all parts of the world; India, Africa, and Indonesia are among the reassuring exceptions. But North America and Europe, especially, are seeing the number of active clergy and religious diminish rapidly and steadily, as older ones retire or die and young Catholics show an increasing preference for professions and life-styles other than those linked with direct, completely dedicated, lifelong service to the church.

In many dioceses, within just a few years, there will not be enough priests on hand for even *one* to be residing and working in every parish. Already, the reduced number of religious sisters and brothers—largely attributable to the tens of thousands of departures from religious life since Vatican II—has contributed to the closing of hundreds of primary and secondary Catholic schools in the United States. Moreover, patients and visitors coming into church-affiliated hospitals and clinics are asking, “Where have all the sisters gone?” The same kind of question

is in the minds of countless students and alumni who find their way onto the campuses of Catholic colleges and universities.

PROBLEM IS EVERYONE'S

Bishops and superiors of religious congregations, persons charged with the special task of promoting vocations, and sociologists who are scientifically appraising the phenomenon are generally mystified as well as deeply concerned about the vocation shortage. Some are inclined to view a lack of parental and peer-group support as strongly implicated. Others believe the celibacy requirement and/or the post-Vatican II turmoil in the church (including the unprecedented departures of a multitude of priests and religious) to be central to the problem. The expanding awareness of the importance of the laity's role in ministry is suggested by others as at least a partial explanation. But whatever the cause or causes, the shortage issue will soon become such a crucial one that it deserves to be given serious consideration *right now* by all who care about the church and about accomplishing its God-given mission in the world. The spiritual, moral, and ministerial contributions of priests and religious need to be reflected on and appreciated as being essential to the church's presence and full functioning for the salvation and sanctification of our whole world. I believe, moreover, that it is time for all of us, laity as well as clergy and religious, to be individually and collectively seeking to discover the ways in which we can bring

about a reversal of the alarming downward trend in the number of vocations.

IMAGES ELICIT RESPONSE

As a priest and psychiatrist I have frequent opportunities to converse with clergy and religious who are having difficulty persevering in their chosen vocations, and also with younger men and women who are considering entering seminaries or novitiates. But even more frequently do I have a chance to talk with young Catholic people who view the priesthood and religious life as being unattractive. On the basis of hundreds of conversations with individuals in all three of these groups, I would like to offer a single suggestion that might be helpful to those who want to increase the number of applicants to our seminaries and novitiates. It is simply this: Remember that desires are evoked by planting in the mind the type of images that correspond to deep human yearnings and needs. The more appealing the images are, the more likely it is that a pursuit of the realities they represent will follow.

The images that motivate young people to choose one particular career rather than others are generally developed out of their own life experiences but are often enhanced through conversation with some older, successful, and available member of the profession they eventually select for themselves. These experienced professionals vividly describe for them the kind of work opportunities they can expect, the personal rewards they are likely to attain, the good they can do for others, and some of the difficulties they may encounter en route to their goal. In such discussions about their future, the young hear stories of peak moments in careers that brought intense feelings such as joy, surprise, excitement, beauty, gratitude, accomplishment, fulfillment, and perhaps even triumph. They share in these emotions vicariously as attractive images are created for them by people who are glad to talk about the work they enjoy, which they know they perform with highly developed skill and a great deal of self-confidence. They are proud of the type of work they do and the consistent excellence with which they perform it.

Athletes can describe for the young the exciting victories they have won in the tense, final moments of crucial games. Actors can tell of moments filled with elation at the end of performances when audiences stood up to show their approval and applauded thunderously. Physicians can recall times of deep and lasting joy resulting from administering a surgical or medical treatment that saved a precious life heroically. The successful practitioners of other professions can create similarly appealing images for those who are thinking about following in their footsteps.

But, I have found, when the practitioner is a priest or religious, the work life is often less excitingly described. The usual activities of priests—presiding at

the liturgy, hearing confessions, reciting the breviary, performing baptisms and marriages, delivering homilies, managing the parish, and burying the dead—hardly provide as palpable excitement as last-minute victories, heroic surgical successes, or standing-ovation performances. Religious, also—as teachers, nurses, social workers, members of pastoral care teams, or even as administrators or superiors—too frequently consider themselves as living prosaic and unexciting lives and present themselves that way.

Furthermore, young men and women looking at the tasks most professional religious are performing these days are not likely to regard these persons as accomplishing anything—by teaching, nursing, or ministering to the aging, sick, and young, etc.—that could not be achieved as competently and enthusiastically by lay persons. Watching priests, the young see that most of the services these men provide can also be rendered just as caringly by the laity; even their liturgical actions have been subdivided of late, leaving too many priests presiding and consecrating in a subdued, routine, and unimpressive manner.

Many priests and religious—but I don't think the majority, by any means—appear to have developed a *long-suffering* attitude toward their work; to the young they give evidence of neither making the effort nor taking pride in becoming skillful, expert, and effective in the performance of their roles, e.g., in teaching, preaching, giving confessional advice, or providing other pastoral care. Many priests and religious cannot talk about emotionally peak moments in their work life, since they neither expect these nor dispose themselves psychologically to experience them. Most people who live their lives in the service of the Lord, I believe, find their satisfaction in the thought that they are being faithful to their calling, and that through their ministry they are glorifying God by carrying out the role in life that he has providentially assigned to them. Observing their unspectacular efforts, especially when viewing them from a distance, most young people will understandably find themselves more intensely attracted by the prospect (i.e., image) of themselves sitting at the controls of a jumbo jet, starring in TV shows, presenting concerts before tens of thousands, playing in a New York Yankees or Boston Celtics uniform, joining the astronauts on the frontiers of outer space, or managing, from the top, a successful business enterprise.

LIFE-STYLE UNDER SCRUTINY

Young people considering religious life or priesthood think about more than just the work aspect of the future that would be theirs if they were to dedicate themselves permanently to professional service of the church. They catch glimpses of and wonder about the life-style of those whose ranks they would be joining. Having lived their lives since infancy in

a context of marriage and family, they carry in mind a realistic set of images of what sort of interactions, feelings, and gratifications they could expect if they were to marry and create a family of their own. But what goes on within the unfamiliar setting of the rectory, convent, or monastery is often a mystery to the young, even if they happen to be among the students, professional colleagues, or parishioners whose lives are enriched by the presence and services of the priests or religious close by.

Who talks with young women or men about—or lets them experience firsthand—the lively, interesting, and often profound conversations that take place during meals or periods of recreation among sisters, brothers, or priests? Who reveals to them the ways these educated, experienced people continue to develop their intellectual life and professional skills? From whom do they hear about the cultural enrichment these men and women derive from attending enlivening theatrical, operatic, or concert performances and through vacation-time travel? Who describes the ways they celebrate feast days, birthdays, and jubilees, and sing together, create their own home entertainment, and use their wit and talent to make each other's lives more interesting, beautiful, and pleasurable? Who communicates the *images* of the way joys and sorrows, hopes and fears, successes and failures, are shared by those who live together, for God, under the same roof, but not as a family?

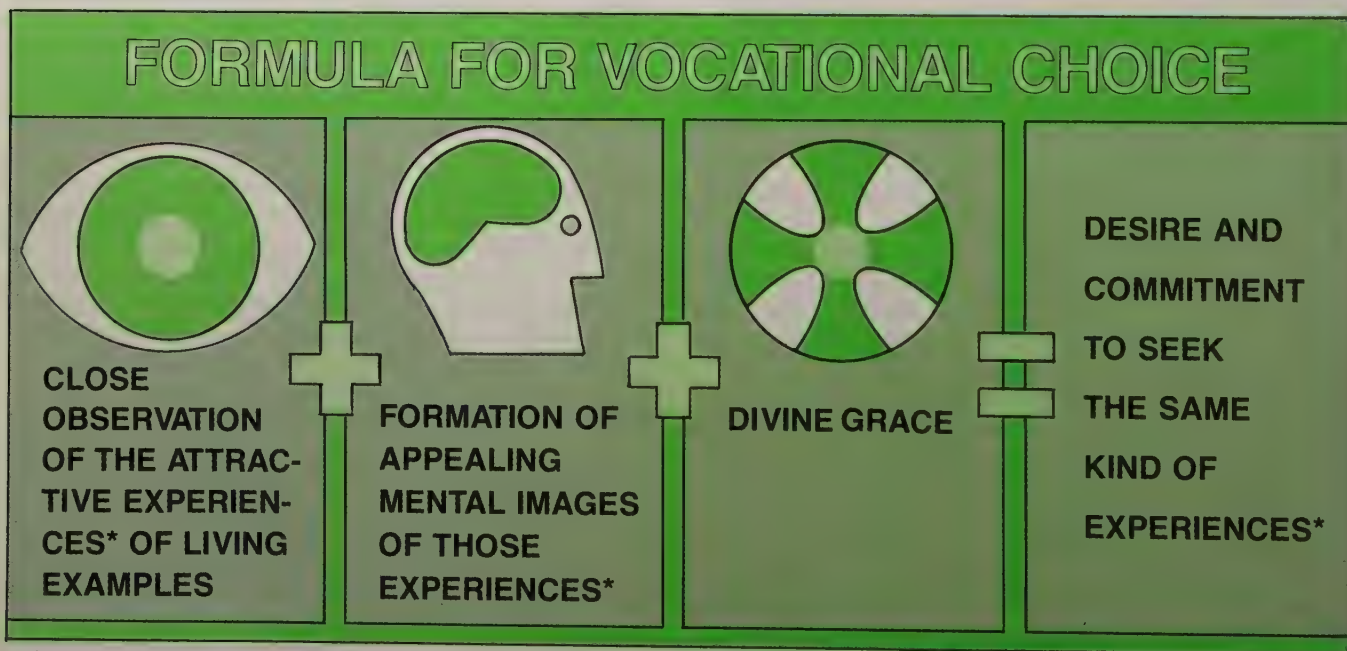
All too often, I fear, the life-style of priests and religious remains unclear to the laity who live around them. This leaves room for the imaginations of even the nearest neighbors to picture the behind-the-walls convent or rectory scene as one charac-

terized by routine, regimentation, remoteness, and loneliness, due principally to the absence of spouses and offspring. The deep love, warm friendships, and sharing of life that relate priests and religious to members of their own household and others outside, with their celibate style of life playing a contributing rather than an inhibiting role, deserve to be frequently and publicly described, especially to the young who might otherwise suspect their absence from the clergy's and religious' lives.

Unfortunately, the priests, brothers, and sisters who too often absorb the unadmiring attention of the young are the small minority who are obviously unhappy, unsociable, disillusioned, and deprived as a result of the way they have unenthusiastically chosen to live their lives. At times, of course, this same sort of poor modeling occurs because of the psychopathology that affects the lives of clergy and religious persons in the same way it appears among a similar proportion of the laity. But more often, I find, the unattractive clergy and religious persons are not emotionally ill; they are simply immature. They have remained, despite their progressing age, at the psychosocial level of *adolescence*. They have never been effectively challenged or have never made the effort to let go of the self-preoccupied, performance-oriented, highly judgmental, and petulant attitudes that characterize that level of development at its worst.

INTERIOR LIFE UNKNOWN

What I suspect keeps most young people from seriously thinking about becoming a priest or religious is that the most essential aspect of the celibate's life



*BOTH EXTERIOR AND INTERIOR

is not adequately exposed to them. The work dimension is clearly enough seen; the life-style can be somewhat accurately perceived or at least guessed at; but what transpires in the religious professional's mind and heart in interaction with God remains a too-well-kept secret. Just working perennially for the Lord while sharing an intensely Christian life with others in community does not of itself, I believe, provide sufficient explanation or modeling of the priest's or religious's life to draw young people to imitate it. The heart of it all—one's deep-level sharing of life with the Father and Jesus—needs to be recognized as the only solid source of steady inspiration, hope-sustained vigor, and profound sense of fulfillment in the career of an enthusiastic, contented, and ministerially effective priest, brother, or sister.

But, again, from whom these days does a young woman or man hear what it is like to live on the threshold of the tabernacle and spend one's solitary hours by day or night both speaking and listening to the Lord whose boundless wisdom and love are so accessible? Who describes the feelings that are experienced when the mind and heart are focused in contemplation on the scripture-preserved deeds, teachings, attitudes, values, and yearnings of Jesus Christ? Who tells how beautiful and lovable his Mystical Body, the church, appears when its global membership, sacraments, history, and destiny are reflected on unhurriedly and repeatedly in the depth of one's grateful heart? Who struggles to find words to tell the young how it feels to be privileged to speak the essential words that enable bread and wine to become Jesus' body and blood, for the nourishment and growth of those he loves? And how it feels to baptize and thus change an infant's eternity; to act as God's instrument absolving away sin, bringing peace; and to know that while preaching, teaching, nursing, praying, conversing—or doing *anything* for the well-being of others—the Holy Spirit of Jesus is dwelling within one's own soul and acting to bring about the fulfillment of God's kingdom? Who tells the young what feelings of peace and joy come regularly to the heart of one who is certain that she or he has been invited, has generously accepted, and has been striving to live every day in a way that reveals, through devoted service of others, the presence of God's love for the world and his people? In short, who lets the young people know what it is like to live *spiritually*, in constant communion with God, representing his thoughts and love while working for the good of others—all the way to the moment heaven opens its doors and the sharing of life with God becomes "face to face"?

INTIMACY IS ESSENTIAL

I would expect that when potential candidates for the priesthood or the religious life are provided vivid and attractive images of the ministry, the life-style,

What transpires in the religious professional's mind and heart in interaction with God remains a too-well-kept secret

and especially the inner life being experienced by men and women who are successfully fulfilling these vocations, there will be more of them feeling drawn to these careers and wondering whether the Lord is inviting them. Open communication about the last of these, however, the interior aspect that is the most important to describe from personal experience, is never likely to be easy for most priests and religious to achieve. To be able to speak plainly and directly about one's own experiences—including one's feelings, strivings, and convictions—in relation to God, a person must have acquired an aptitude as well as an inclination that has not been developed by many among those who live ordained or vowed lives. Called (originally by psychoanalyst Erik Erikson) a capacity for "intimacy," this ability to disclose to others one's deepest thoughts, feelings, and aspirations was found, in a large-scale psychological investigation of American diocesan and religious priests in the 1970s, to be an important human quality that remained underdeveloped in most of those studied, despite their long years of special formation and living with others in close proximity.

Added to the difficulty many priests and religious may have because of this developmental lack, there is also, I think, a traditional reticence among people close to the Lord to speak freely about their personal relationship with him. A sense of privacy, along with humility, may underlie their belief that what has happened in the depths of a person's heart, while living in love with the Lord, deserves to be kept secret. Nonetheless, as long as it remains difficult, if not impossible—for whatever reasons—for young people to hear from persons who know from experience that fully lived priesthood and religious life bring with them the happiness, drama, tenderness, and strength of a personal love relationship with God, the shortage of vocations is certain to continue. The young need and deserve to be given some vivid and

realistic images of what they can expect that their ordained or vowed lifetime would guarantee.

AVAILABILITY IS CRITICAL

Many sisters, brothers, and priests—and not just the younger ones—are learning these days to talk honestly and in depth among the members of their own community about their personal “faith experiences.” Such practice, since it permits them to reveal their feelings and insights along with the story of their journey with God, should make it relatively easy for these women and men to express for the benefit of young people considering vocations the spiritual satisfactions that have enriched their lives. But one of the major obstacles standing in the way of such communication and the development of vocations that might ensue is the over-loaded work schedule of too many priests and religious. Day and night, they are on the run, usually occupied with tasks and persons that do not allow them time to engage in informal, leisurely conversations with the ones who would welcome the opportunity to talk about their possible future careers and to ask vocation-type questions. Being busy “at work” long hours every day of the week may help the religious professionals

to maintain their self-esteem and even, indirectly, protect their vowed chastity, but it certainly does not allow their experience of God to be generatively shared with the young.

If we priests, sisters, and brothers want to do all that we can to help bring into our seminaries and novitiates all those whom God would want attracted there, we need to leave time in our schedules and position ourselves geographically so as to make our availability obvious to the unmarried young adults who need—along with seeing us actively engaged in ministry—a close-up look at what is going on in our souls. Some ideas and images that grow out of our life with God can, of course, be shared with them from the pulpit or through writing, but such channels will never adequately substitute for a personal relationship and one-on-one conversations. I think we can learn from the example Jesus gave us that presence, warmth, openness, interest, kindness, and the courage to extend a personal invitation to likely candidates are the essential elements of successful recruitment. Not forgetting of course, his clear advice that we should incessantly “pray therefore the Lord of the harvest to send out laborers into his harvest.” (Mt 9:38). His church needs such laborers, and our own special efforts and prayers, *right now*.

Coffee Linked to Heart Disease

People who consume three or more cups of coffee daily may be inviting heart disease and increasing their risk of suffering heart attacks, a recent Stanford University study has suggested. Headed by Dr. Paul Williams, director of the Stanford Center for Research in Disease Prevention, the study demonstrated that heavy coffee drinkers had high levels of a cholesterol-associated protein (apolipoprotein B) and of a certain type of cholesterol (low-density lipoprotein), both of which have been found related to disease of the coronary arteries, which carry blood, oxygen, and nourishment to the heart's muscle tissue and nerve cells.

A number of studies conducted earlier in Europe brought to light the relationship between blood cholesterol levels and coffee, but the Stanford research project is the first in the United States to highlight the significant connection between the two. In Europe, it has been observed, people tend to drink more and stronger coffee than most Americans consume.

In the Stanford study, participants drank caffeinated coffee brewed from regular grounds. The average number of cups consumed was 2.6, and the maximum daily intake was 7.5 cups. Those who consumed more than three cups were found to have levels of cholesterol in their blood that gave warning of a possible eventual heart attack, just as obesity, excessive stress, cigarette smoking, lack of exercise, Type A behavior pattern, and diets high in fat content do.

Dr. Williams is planning further studies at Stanford to determine the precise relationship between intake and cholesterol levels. Until the issue is clarified more completely, many physicians are recommending to their patients that they do what they can to prevent coronary artery disease and heart attacks by drinking coffee that is decaffeinated, in either instant or brewed form. They are also suggesting that herbal teas be chosen instead of ordinary kinds, which contain at least as much caffeine as coffee does.

For Those Who Go

JAMES TORRENS, S.J.

Seeing our friends off
who mostly hate to go.
Surface that sails them
never rounds them back.

Dear ones, so hard
breaking the embrace.
Have we an argument
to settle? Silly! Home's free.

Dark, blessed element
take you, as one day us.
We beg of your fixed smile,
light up and up.

What difficult months these have been! On the second day of school one of my students, age 20, collapsed before the class while reading a humorous account from summer bible camp, where she was a counselor. Autopsy and analysis never revealed a cause. Another student, one of my favorites from last year, fell asleep at the wheel while driving home from her sister's wedding, and went into a river. The effect of such an event is stunning. Also, a Jesuit contemporary of mine, one of those classic helpers and "tracers of lost persons," went off to the Lord in the midst of plans still unachieved. Another, the pioneer of the

Summer Theology Program at the University of San Francisco, followed him a week later, after forty years of severe arthritis. So how can one take seriously the advice of the poet William Butler Yeats, "Cast a cold eye on life, on death"? He postulates a detachment, a distance, that corresponds very little to our close involvement with those who go from our midst.

Perhaps I am, in fact, more detached from my two students than from my confreres. I am proud of these two, of the humor and eager interest and goodness that graced their lives. With my fellow religious, things are more complicated. Convinced as I was for a long time that there is a classic pious way of dying—dying by the book, as it were—I have had to admit how often, among those I know well, things do not seem to go that way. Some cling surprisingly hard and even struggle against those that nurse them.

"Denial," the standard ready explanation, is much too harsh and shallow. After all, we are talking about the strongest natural instinct, the impulse to keep alive—and more than that, to keep our role in an unfolding drama. We are talking also of people who, familiar with this globe of ours and filled with the light of its memories, flinch before the terror of extinction. A cry was wrenched from Jesus himself when he felt himself being engulfed in darkness. His gesture of trusting self-abandonment in the spirit of the psalms, which St. Luke recorded as the last of his words, is all the more moving against this dark backdrop.

TROUBLING EMOTIONS REALISTIC

I was once very upset by another poet less cool than Yeats, Dylan Thomas, whose poem to his father turned upside down the conventional advice: "Do not go gentle into that good night." Thomas urged his father, "rage against the dying of the light." I once presumed to reverse and contradict this message, using the villanelle form in imitation of Thomas. Rebuttal does not now seem so pressing. Let the poem stand in the books, I can now say. Plato, who had his stringent ideas on these subjects long ago, banned the poets from his ideal republic because of the grief and lamentation that their writings stir up; what we need, and our young soldiers particularly need, he taught, is tremendous fortitude and calm in the face of death. Well, the troubling emotions are part of the record. We are not blocks of stone, neither have we quite entered the angelic element. If at times a mere membrane seems to separate us from the otherworld, as Rilke suggests in his *Duino Elegies*, at others an abyss looms between.

Blessed are those graced with a peaceful ending. They seem to have received a literal answer to the petition "Lead us not into temptation," since they have been spared such severe trial. To the degree that we are left on our own, there will be turmoil. Therese of Lisieux in her last months was racked

with doubts, cast often into desolation. John of the Cross, on the one hand, and secular analysts of our day on the other, would have explanations of her dark time, widely different. At very least we can say that in Therese we have someone fully alive, "intense" in all the senses of that word, and by nature resistant to the dark. But she did believe and know and affirm that despite feelings very much to the contrary and in the hold of bewildering moods, she was being carried by God's care. This is what made her a saint.

Dealing with death brings lonely moments, to put it mildly. At the closing time of a life, companionship and support, as we recognize, is essential. But the one in attendance is frequently baffled about what to say. The words have to come from some genuine place, or silence is better. Despite long professional years I find myself more tongue-tied than fluent in such circumstances. It is hard enough when the relationship is calm and settled. But much unfinished business will often lie between us and the people approaching closure. We want to clear things up with them, so as to lessen a hurt they have received or, alas, so as to justify ourselves. We may instinctively look on the final time with someone close to us, short or long, as a last chance to change them—"If only they weren't so you-know-what." But people's minds do not unbend very much in the last stages, do they? Almost everything has to be left to God's mercy then. And there is always the faint possibility that we may not be infallible judges of others.

HAPPY ENDING VITAL

We continue to have to say goodbye long after the not-quite-loved one, or the twistedly loved one, has gone, and that process will continue—in our

thoughts, our writings, our memorial gestures—until the Lord helps us get things right with them. Endings are the hardest part of the creative process. I wonder whether Shakespeare himself did not rush his endings, or tire before fully working them out. The pressure upon writers in the old days was to provide a happy ending—a distribution of rewards and prizes, as Henry James put it. The pressure is opposite today. Nowadays, for us who are mature—so the claim goes—the happy resolution just doesn't play. Yet in this matter, when it comes to our own lives, we do not have the luxury of being morose. To us, a happy ending is vital. We wish, and pray, to achieve our possibilities: to say "yes," despite all; to take that step off the end that psychological games now encourage; to turn oneself over to the Lord just as one is, dependent on mercy. I know I am not likely to be in very good shape, in super condition, when the crucial moment comes. Probably my most significant word will be "Help!"

I admire, almost beyond bounds, the young people and others who face death continually for justice' sake. I particularly remember, in San Salvador, a member of the Commission of Human Rights, whom I, along with other U.S. professors, met in 1983. Many of his colleagues had been brutally dealt with. Did he fear? "I go out daily," he told us, "not knowing whether I will come back." Of course he feared. Still, we all felt unworthy of such a person.

But each of us going forth from the temporal to the eternal takes an equally bold and uncertain step. Knowing the challenge that we each face, dramatic or not, public or individual, we look for support wherever available, alone though we must essentially be. In the simplest of our daily prayers, also, we turn to the surest of our intercessors: "Pray for us now and at the hour when we have to deliver."

Seminary Formation as a Pilgrimage

GERALD A. ARBUCKLE, S.M., Ph.D.

Seminary training in most parts of the world still needs reform, but there is no consensus in practice on the type of reforms demanded. The Roman document *Ratio Fundamentalis Institutionis Sacerdotalis*, in 1970, declared that "students should . . . acquire a pastoral attitude . . . and try to develop in themselves, along with a book-knowledge of the subject, those practical skills which enable them to bring Christ's graces and teaching to all men." To facilitate this process, "worthwhile contacts [were to] be established between the seminary and the world outside."

In response to this mandate, seminaries around the world experimented in all kinds of ways. Overall, the experiments have fallen short of the aspirations of students, major superiors, bishops, and seminary faculties. The academic and the pastoral, the "book-knowledge . . . [and] . . . practical skills," have developed side by side with little or no cross-fertilization. In this schizophrenic atmosphere, the students and their training for ministry have suffered; so also have faculty members and pastoral supervisors.

In this article, I propose to explain why the academic and pastoral programs are so often juxtaposed with little or no positive interaction between them. Second, I will describe a model, based on the insights of a leading contemporary cultural anthropologist, Victor Turner, in which both aspects of formation can be integrated into one process. I call this the pilgrimage model of formation.

PRE-VATICAN II MODEL

The normal pre-Vatican II seminary reflected the then-dominant theological view of the church. The church was seen primarily as a hierarchical insti-

tution, teacher of the faith, protector of the faithful from the "evils of the world and Protestantism," and dispenser of the sacraments to the souls of the faithful. A consequence of this siege view of the church was that it was depicted as unchanging in its doctrine and in its pastoral expression. While the world might change, the church did not. The world was called to adapt to and to accept the church in its unchangeableness.

Formation reflected this theological viewpoint or emphasis. Seminarians, whether in Africa, the U.S.A., the South Pacific, or Europe, were to be taught the same material (preferably in Latin, to guarantee purity of doctrine). They were to learn universally valid solutions to a wide variety of predictable pastoral problems. Hence, theological and moral manuals were the acceptable, and sometimes the only, teaching aids. The important thing was to learn all kinds of recipes to solve the problems the faithful would present to ordained ministers.

Seminaries thus perpetuated an image of education as the accumulation of information. They reinforced the dichotomy between clergy and laity, the latter being in no way involved in the training programs. Given this approach, there was no need to situate training houses where students could be in contact with people "outside." Seminaries were monastic in structure and in style of discipline. "Keep the age-old rule and the rule will keep you," was the commonly expressed principle of spiritual direction. The spirit of creativity and adaptability was neither encouraged nor regarded as pastorally important. The priest would govern by authority, not by leadership. Once ordained, the new priest moved into the structured routine of the rectory, with its middle-class, club-like atmosphere.

What I have described is a model of formation. Therefore, I have had to highlight its emphases. But I am sure those of us trained before Vatican II will recognize just how close our own formation programs came to the model pictured above.

The unreality of that approach hit me with force one day in 1967, when I asked a missionary in New Guinea what training he had had before coming from America. He replied with deep sorrow, since he had come to recognize the tragedy of what had happened to him:

I arrived on a small island and I asked the old priest for advice, for I knew nothing about the culture of the people, nor their language. The priest replied: "Kneel down, Father. I will give you my blessing." I knelt down and was blessed. "Stand up, for now you are a missionary ready to go to that island over there to evangelize the natives. The boat leaves this afternoon."

Seven years in America in a monastic-style seminary had prepared him for basically no pastoral action. The manuals had given him no answers, nor had he learned how to ask the people questions about themselves. He had come with an *a priori* view that he already knew what the people needed. Fortunately, in his case, he survived and developed a gift of listening to people. He and the people were lucky.

POST-VATICAN II CRISIS

The Council challenged the church to enter into a dialogue with the world—with its peoples and cultures—in order to discover what God was saying to people in events and in their hearts. An atmosphere of healthy reciprocity was to be fostered. We had to know what the people felt and believed, if we were to touch them with the compassion of Christ. From them we would also discover new insights into the gospel message, new ways of expressing the richness of Christ's teachings.

Formation naturally had to follow this theological and pastoral emphasis. Students had to be trained to listen creatively, to work with the faithful in discovering new forms of pastoral ministry in response to ever-changing needs of people. If priests were to be leaders in helping to build communities of faith, and not to be only dispensers of the sacraments to individuals, they needed to be trained in the human skills required for such an activity.

At one point, the Sacred Congregation for Catholic Education's document on priestly formation (mentioned above) stated that "A seminary is not to be thought of as a monastery, where the students feel forcibly cut off from the real world and society." The statement looks simple, but it was educationally and theologically revolutionary. At root, there was the assumption that genuine education has to do with the understanding and ability to face one's world, deal with one's problems, and meet one's own and

the group's needs. Theological education is, then, growth in Christian living and ministry. It is best achieved through action and reflection on church and society.

Many formation staffs were unprepared for this dramatic change. Most had been trained to transfer knowledge, not to form people into community builders.

In response to the new emphases, and in reaction to the decline in vocations and the lack of trained academic staffs, there developed theological consortia. It has become rare today to find seminaries in which students reside and receive their academic training in the same complex. There was enthusiasm about the changes. Students suddenly found themselves out of the old monastic structures. They could attend, in urban areas, lectures by people who now could have the time to specialize in their own particular fields. In addition to the academic, students found they could do strictly pastoral studies and even be part of pastoral teams during vacation breaks.

But the euphoria did not last. Students found themselves under tensions they had not known before. On the one hand, they were being told by the academic staffs to read more and more theology. On the other hand, they were being told by their supervisors to become professionally skilled in pastoral studies. But how could they achieve the standards required by both sides? In fact, most found this impossible to achieve. They began to feel less and less capable of ever realizing the excellence expected of them. At ordination they felt they would just be amateurs, skilled in nothing. Moreover, the academic institutions seemed uninterested in their students' personal experiences as temporary pastoral workers. Hence, the academic world seemed less and less relevant. The institutions seemed frozen in time, jealous of preserving their own isolation from what was happening around them.

Students resolved their tensions either by opting primarily for the academic or by doing only what was necessary to pass the examinations, waiting until ordination time when life would "return to normal." I would call this type of response the "conformist" model. The law is being obeyed, namely, that there must be "pastoral orientation," but neither the spirit nor the purpose of the law is being observed. The aim of Vatican II was to provide a training program in which students could be trained to be "other Christs" in service of a world in revolutionary change. This does not happen in this model.

Tensions often emerged at yet another level. Students attending consortia resided at houses run by their own congregations or by their dioceses. Major superiors or bishops, burdened by the declining numbers of active priests, did not always give priority to the staffing of these residences. It was assumed that the information imparted by the consortia was sufficient for the personal formation of the candidates. Formation in these houses has tended to fall

If this poverty is not discovered through experience, then romanticism about the poor or marginalized will develop

into one of two categories, if the right formation staff has not been provided. The first model can be called “laissez-faire.” Here students run the entire program. They decide what courses to take. Community life barely exists. Their residence is the equivalent of a boarding house. Formation staff members withdraw from all significant involvement. Students in this situation are likely to become confused and angered by the lack of direction, challenge, and interest on the part of the officially appointed staff and major superiors.

OTHER FORMATION MODELS

The next model can be termed the “blossom” model. Here, residential staff members see their role as one of creating a warm, loving, supportive atmosphere. But the formation is likely to smother initiative and personal growth. Students are not called to be accountable or challenged to integrate their studies, pastoral experience, and prayer life. It is an unreal world. Students are insulated from the world of suffering, hard work, and tension. They grow overly dependent on frequent affirmation, which itself becomes a real obstacle to self-starting innovative action on their part.

The final type of formation I call the “pilgrimage” model. In this model there is an effort to face constructively the tension between the academic and the pastoral. Students form themselves, with expert formation guidance and challenge, as ministers of the gospel who listen to God and to God’s people in whatever conditions they experience, within a world that is in ever-increasing change. This model aims to produce ministers alive with the spirit of Christ the Servant, who can not only cope with rapid change in society but can also maintain—without the need for much affirmation—their innovative pastoral ability. The model assumes that people are not prepared *for* ministry, but rather *in* ministry. The

aim is to establish among professors, students, formators, and lay people a genuine peer relationship as collaborators in theological reflection and in ministerial training.

CULTURE AND LIMINALITY

I will now explain this model in light of cultural anthropology, first defining the term *culture*. Anthropologist G. Geertz, in *The Interpretation of Cultures*, defines culture as “an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate, and develop their knowledge about and attitudes toward life.” In this sense, culture is something living—something giving meaning, direction, and identity to people in ways that touch not just the intellect but also and especially the heart. One cannot define symbol without reference to feelings. A symbol is any reality that by its very power leads to (i.e., makes one think about, imagine, get into contact with, or reach out to) another deeper and often mysterious reality through a sharing in the dynamism that the symbol itself offers. The symbol is not merely a sign, for signs only point to the signified. Symbols represent the signified; they carry meaning in themselves, which allows them to articulate the signified rather than merely announce it. The photograph of my deceased mother on my desk is for me a symbol; it makes her present to me, not merely in an intellectual way. Symbols are the heart and the inner dynamism of culture. If we ignore them we cannot communicate. But we can never communicate perfectly, since symbols have so many meanings, sometimes even contradictory ones.

Anthropologist Victor Turner distinguishes two types of cultures. First, there is *societas*, a type in which there is role differentiation, structure, segmentation, and a hierarchical system of institutionalized positions. Most people live most of their lives in cultures that come close to this model.

The second type is called *liminal*; that is, a type of culture that is undifferentiated and homogeneous, in which individuals meet each other integrally, not segmented by status and role. For example, a group of people who are cast adrift in a life raft in a tumultuous sea are not likely to worry about formal modes of address or status. They are confronted by a common danger—death. The state of liminality gives rise to what Turner calls *communitas*. People stripped of roles, insignia, or rank are moved to interrelate at a level of comradeship. Vulnerable without the normal cultural supports of roles, which exist in the *societas* model, people discover humanity in themselves and in others. In a sense, they are forced to face this deeper reality, as for example, the survivors in a life raft must. Their grasp of being human, through facing possible death, comes not so much at the conceptual level as at the level of symbol.

The liminal stage can also occur when a person is alone, e.g., at the death of a close friend, during a particularly beautiful sunset, or while experiencing an unexpected illness, which can throw him or her off balance. The important issues of life are forced in on the consciousness of the individual. St. Ignatius of Loyola, after his injury at Pamplona, experienced the vulnerability of the liminal period. Turner says that "liminality may be described as a stage of reflection" or as that stage in which the "cage of custom" (*societas*) is broken. People, when confronted with values that are fundamental to being human, are challenged to reflect on the implications of these values for themselves and for the society in which they live.

Liminality, therefore, is a period ripe for creativity—for renewal of commitment to ideals and for innovation. In the history of mankind, in fact, great movements of change, inspired by new idealism, have taken place in the midst of the fracture of traditional political, economic, and social customs, e.g., the Renaissance and the Enlightenment periods.

According to Turner, life is a process in which individuals or groups of people pass from *societas*, through liminality, to *societas*. If the insights acquired about life and its purpose in the liminal period are ignored by the structured hierarchy or authorities of *societas*, they will do so at cost to themselves and to *societas*. Repressed creativity coming from liminality will go underground. When finally it does break through, the results can be catastrophic for all concerned. For example, we have but to think of revolutionary movements in South America that turn violent because of sustained repression.

Turner distinguishes two kinds of *communitas*: spontaneous and normative. The spontaneous *communitas* is a sudden confrontation with deeper realities or values resulting from the withdrawal of the usual cultural supports of predictability. This can occur in life crises or in periods of leisure, or whenever the pressure of routine and roles is removed. The normative *communitas* is an effort to structure a situation in which it is hoped people will experience *communitas*. For example, the casket of Pope Paul VI, with its sheer wooden plainness, dramatically highlighted by the background of the Renaissance majesty of St. Peter's facade, was a symbol calling people to experience detachment and the spirit of poverty in relating to this world and its goods.

FORMATION AS PILGRIMAGE

Pilgrimages are journeys into liminality, the time between *societas* and *societas*. On pilgrimages, people are stripped of everything but their body, nature around them, and the search for a deeper experience of God.

As Turner points out in *Dramas, Fields and Metaphors*, a "pilgrimage liberates the individual from

the obligatory everyday constraints of status and role, defines him as an integral human being with a capacity for free choice, and within the limits of his religious orthodoxy presents for him a living model of human brotherhood and sisterhood."

I once led a small group of pilgrims from London to Lourdes. As strangers, we assembled at a London station. Unlike "normal" travellers, we had very small amounts of luggage. Until Calais, the participants talked about where they had come from, what they did, and what their children did. They complained about the arrangements for the pilgrimage. There was plenty of conversation, but no real listening. People were still locked in the support system of status, family histories, personal triumphs. Between Calais and Lourdes the atmosphere changed, almost dramatically. The group moved into liminality. The symbols expressing this liminality were what Turner would call "anti-structure," that is, symbols contrary to those expected in *societas*. Personal masks dropped; participants became pilgrims. First names were used; people shared the real stories of their lives, their sufferings, failures, imperfections, and joys. They listened to one another and they listened to God. People no longer said prayers; they prayed. At the end of the pilgrimage one said to me,

For once, I discovered my real self; I discovered what suffering meant to others and not just to me. I found God in people. For the first time in my life, I listened to people.

Another said,

I became tired of praying with words. Suddenly I find that to pray I must listen to God speaking to me when I am alone, with no games to play. I can be myself.

Little wonder that the symbol "pilgrim" is applied to the church. The church, states the Vatican II document *Lumen Gentium*, "like a pilgrim in a foreign land, presses forward . . . announcing the cross and death of the Lord until He comes." The institutional model of the church represents the ecclesiastical *societas*. Without the contrasting and complementary stress on the liminality symbol of pilgrim (stripped for missionary action and openness to the Lord), the church, says Avery Dulles in *Models of the Church*, would become "rigid, doctrinaire, and conformist; it could easily substitute the official church for God. As a remedy, the structure of the church must be seen as subordinate to its communal life and mission." The pilgrim church forces the institutional church to listen to what people are saying, why they suffer. As Dulles says, the church—as a pilgrim community—renews itself by creative interaction with its changing environment. The pilgrim church asserts it does not have all the answers; it is the listening church, it is the church that is open to receive and to learn from those who rejoice and those who are lonely, whose lives have lost meaning and direction.

Formators cannot share experience if they themselves have never been pilgrims with the Lord

As a pilgrim is prepared to share, to listen, and to be reconciled with God and neighbors, so the pilgrim church is prepared to share, to listen, and to be reconciled with Christ in justice and in love. But the direction and authenticity of the pilgrimage comes from the church as institution.

SYMBOLS COMPLEMENTARY

Turner sees symbols as cognitive-ideological, or normative, on the one hand, and oretic, or physiological, on the other. The oretic relates primarily to the heart, to experience, to transrational knowledge. The cognitive-ideological relates far more to the mind, to knowledge that is intellectual rather than experiential. Both types are interrelated and complementary. We are helped to understand and appreciate the meaning of experience through cognitive symbols; on the other hand, our intellectual knowledge is challenged to grow and be rooted in reality only to the degree that we are open to oretic symbols, to experience.

I spent twelve years in tertiary education learning about the dignity of the person from very learned people, including a Nobel prize winner. At the age of thirty, I made my first visit to a Third-World country. I was most conscious of my highly educated background. On almost the first day of my visit, I was accidentally left alone with a local person who had very limited education. Embarrassed at finding myself in this situation, I rather paternalistically asked him what he had received from his local credit union (a small-scale, people-owned bank and loan society). I expected him to tell me he had obtained a loan for a hurricane lamp. On the contrary, he replied, "For the first time in my life, I felt trusted as a person. I was given a loan on the basis of my character alone. Then I discovered that I was something worthwhile."

This was a liminal experience for me, being forced

to listen to the experiential expression of what human dignity is all about. My book knowledge, although it helped me to understand what he said, in fact was basically insufficient. On the basis of this incident, I changed my emphasis from book research to involvement with people at the grass roots.

If we take this example, and Turner's distinctions, then the pilgrimage model ties together in an interlocking process the importance of the academic and the pastoral. Gustavo Gutierrez recently wrote, in *We Drink From Our Own Wells*, "A theology that is not located in the context of an experience of faith is in danger of turning into a kind of religious metaphysics or a wheel that turns in the air without making the cart advance." For him, the experience of faith takes place in liminality, in a pilgrimage during which we are highly vulnerable and "forced" to listen to the poor, the marginal of this world. We then discover our own poverty, our own need to listen in order to learn and to serve. "Theological reflection," he writes, "takes on full meaning only within the church and in the service of the life of the church and its action in the world."

PRACTICAL IMPLICATIONS

Life is a process through cultures. Societas depends on liminality and liminality depends on societas for meaning and interpretation. To be locked in on societas or liminality alone would be to stunt personal growth. The pilgrimage model offers us a helpful appreciation of how the stages in the process must be thoroughly interlinked. I believe that contemporary formation for ministry must be challenged with the implications of this model.

Assuming that consortia, or some variety of consortia, are the normal settings for theological training, I believe we need to look at two levels. They may not be separated in reality.

The Institutional Level. Lecturers are employed by bishops and/or major religious superiors. Even if lecturers realize that the pilgrimage model is valid for them, the structural change required will normally necessitate the action of the employing agencies. Once the major superiors recognize the validity of the model and its implications, they will strive to appoint staff who themselves—in addition to their academic training—have experienced the liminal effects of discovering their own poverty. If they have not done so, then no matter what structural changes may occur, the theological staff will refuse to listen to the experiences of students who have experienced pastoral liminality, thus reinforcing the poverty and irrelevance of the training program.

The Residential Level. If the employing agencies do not move with the speed and understanding necessary, then there is an additional urgency for the formation staffs (and their superiors) at the residential

houses to assume responsibility for countering the conformist model, and the laissez-faire and blossom models as well.

In the figure, I have outlined relevant points of the pilgrimage model. Several points are particularly important, others less so. I will speak to the former.

TIME AND GUIDANCE REQUIRED

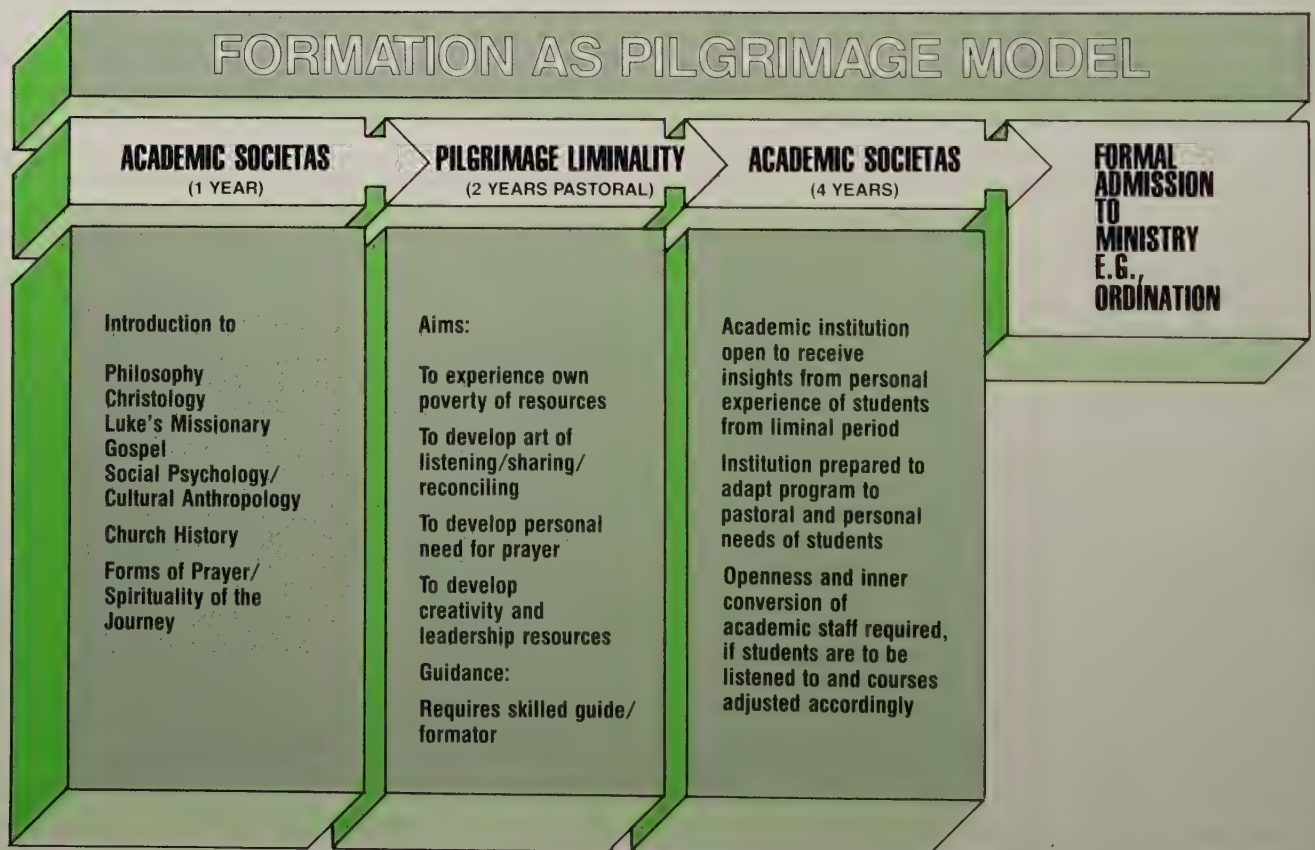
The liminal pastoral period, following the initial academic societas in a consortium, needs to be long enough for students to feel their own powerlessness or poverty of resources, together with discovery of their need for others. If this poverty is not discovered through experience, then romanticism about the poor or marginalized will develop. Such a reaction, if sustained, is out of touch with reality and an insult to the poor or neglected. I believe that two years away from the academic societas, spent in a single place, would guarantee, in the words of James Heisig's *Seminary Education: The Ritualization of Underdevelopment*, that "responsibilities assumed in service be serious, and that there be as full an exposure as possible to the needs of the new environment."

If the liminal ministerial experience is to be pos-

itive, there must be an adequately trained guide to accompany the students on this formative pilgrimage. The formator's task will be to act as a catalyst, where necessary, to assist the students to integrate their experience into their lives. He or she will need the skills to know when to support and challenge and when to stand on the sideline and wait. The same formator must be in tune with each stage of the pilgrimage: the academic societas, the pilgrimage liminality, and the academic societas. What is crucial is not the age of the formators, but rather whether or not they themselves have interiorized the experience they expect the students to pass through.

On return to the academic societas, the students will need to experience further formative accompaniment, especially if the theological consortium refuses to listen actively to their liminal experiences. Where possible, the residential staff will help guide the students into courses and programs in which the pastoral pilgrimage experiences can be positively received. In other words, if the academic societas refuses or is unable to be open and listening, then the residential staff must act to provide some form of substitute process.

Even if the academic staffs are receptive to the innovative experiences of the students, there is still



a grave need for formators within the houses of residence. Liminal community life and academic study should not coexist without interaction. Students require challenge to integrate their prayer, community service, and academic pursuits. Formators for this task need skills and, therefore, special training. To lack these skills is unjust to the students and to those they will eventually be called to serve pastorally. Formators cannot share experience if they themselves have never been pilgrims with the Lord.

GOSPEL EXEMPLIFIES

We are vividly reminded by the New Testament Emmaus story of the importance of the liminal experience for ministers of the Lord. The followers of Jesus had heard him speak possibly many times. They had heard him, but they had not listened to him, despite the fact that he must surely have been the best teacher of all time in any kind of consortium. Suddenly, on Good Friday, they were cast into a liminal learning experience that gravely challenged their prior academic and spiritual knowledge. Jesus was killed. All their expectations derived from his lectures were dashed to the ground.

Jesus, on Easter, became the formator, on a formation pilgrimage. But they still did not listen carefully enough to recognize him. So he challenged them, questioned them, and called them to be ac-

countable for all their learning. Finally, in their pilgrims' prayer, they recognized him.

They experienced him. Then, with hearts burning within them, they went off to tell the "academic" gathering of the apostles and their companions, who listened to them and were heartened by the news. The poverty experience caused by the murder of Christ became for them the source of change, inspiration, and leadership. The students influenced their teachers, including the chief of the academic societas, Peter, "the Rock," himself!

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Eating Patterns Begin in the Home

Unresolved conflicts in their family backgrounds provoke countless people to fall into diet-and-binge cycles of eating. A leading therapist and coordinator of the Family Systems program at Chicago's Institute for Juvenile Research, Dick Schwartz, has found that most of his eating-disorder patients' families fall into these categories.

1. Domineering. An overbearing, stifling family in which children are taught not to want to leave the nest. Family interaction revolves around the dinner table, making food equal to a demonstration of love. Giving lots of food means I love you a lot.

- 2. Competitive.** A sports-minded family teaches children to look as good as possible to the outside world. When children in such a family hurt themselves they are given ice cream or candy to cheer them up. Schwartz observed, "When these kids grow up, they turn to food when they're hurting."
- 3. Value-conflicted.** A situation in which one parent guides the family into the cultural mainstream while the other clings to traditional ethnic customs. "Whichever parent you try to please, the other would be left out," says Schwartz, "so they eat for one and diet for the other."

Particular Friendships Revisited

WILKIE AU, S.J., Ph.D.

Making and keeping friends are among the most important things people can do for themselves. No one needs statistical research by behavioral scientists to verify that friendship is a major, indeed crucial, factor in emotional health and happiness. Indeed, the sympathetic understanding between close friends often decreases the pressures and strains of their lives. Since friendship contributes significantly to growth and survival, one might wonder why some religious do not seem to value and foster deep friendships.

Those who have entered religious life even as recently as twenty years ago know from their own novitiate experience the frequent warnings that have been issued against forming "particular friendships." Participating in recreation in assigned groups, calling each other by title rather than by first name, and limiting the time given to free interaction were some of the structures used to prevent people from forming relationships that were viewed as detrimental to living religious life to its fullest. It was argued that these "particular friendships" impeded community life, since they were often exclusive and divisive. They threatened to impair individual growth and development because they fostered overdependence and emotional immaturity. Finally, it was feared that "particular friendships" led to compromises in chastity and apostolic availability. This guarded attitude toward close friendships in the novitiate made all friendships, at best, of ambiguous value for many who sincerely wished to embrace the religious life with total commitment.

Following Vatican II, however, novitiate formation has attempted to create a more unambiguous and

positive view of friendships in religious life, while at the same time heeding the traditional wisdom and concerns reflected in the structures of the past. In this article, I would like to present some of the reflections regarding friendships in the novitiate that as Director of Novices of the California Jesuits I have shared with novices in light of the renewal of religious life called for by Vatican II.

EARLY DISCUSSION HELPFUL

Observing novice classes in the last ten years, I realize that interpersonal and emotional entanglements can form very rapidly after entrance and can often create such a high degree of preoccupation that they in fact make it very difficult for the novices involved to invest in the agenda of the novitiate program. Thus, I have found it helpful, as have the novices themselves, to discuss "relationships" early on in the year, as early as the second week after their arrival. According to the feedback from some novices, my discussion has helped them to realize that friendships are valued and respected in religious life and to understand concretely how to foster friendships that will help, rather than hinder, their attempts to live community life and apostolic chastity in a vibrant and fruitful way.

As a result of the way our novitiate program is structured, interpersonal bonding among the novices occurs rapidly. The first week involves an intense orientation program, culminating in two to three full days of faith sharing. In the course of this faith sharing, the new novices exchange with each other the story of their lives—the struggles and joys of growing

up in their families, dealing with personal issues, discerning their vocations—often on a very intimate and deep level. A strong feeling of comradeship and closeness results from this intense personal sharing of their faith and the story of the Lord's loving and merciful presence in their lives. I have always seen this as an important step toward forming the community of "friends in the Lord" called for by recent Jesuit documents. Yet at the same time, I have come to realize that such interpersonal intensity occurring so soon after entrance also makes certain individuals extremely vulnerable to the pain and complications that come with rushed-into relationships and instant intimacy.

Before sketching my understanding of the dynamics leading to the sudden rupture and the hurt feelings inevitably arising from these rushed-into relationships, I want to list three factors that often account for their quick emergence in the novitiate. I present these factors as my own hypotheses as to what often motivates novices, either consciously or not, to rush into these unpromising relationships. In my experience, I have witnessed people jumping into these relationships as an attempt (1) to seek security in the midst of an unsettling and stressful major new beginning in their lives; (2) to fill the affective void created by the recent separation from family, friends, and native soil upon entrance into the novitiate; and (3) to compensate for severe affective deprivations, hurts, and wounds from the past.

REMEDY FOR INSECURITY

Moving to a new location, separating from one's network of affective support, and initiating a major change in one's direction in life can cause stress. Starting religious life entails all these factors and is therefore understandably difficult. The transition from the lay to the religious state is still a drastic and difficult one, despite the many external changes brought to novitiate formation since Vatican II. In former times, the radical discontinuity experienced between the life of a layman and that of a religious was clearly marked by the traditional symbols of a clerical/religious subculture: wearing a distinctive religious garb such as a cassock or habit, keeping silence in the house, listening to reading at meals, and adhering strictly to a daily schedule that regulated one's activity from rising in the morning to retiring at night. Although the disappearance of many of these external practices in the modern novitiate may lessen the initial discomfort and culture shock of entering into a new life-style, the transition can nevertheless be overwhelming.

Soon after the excitement and activities of entrance day and the orientation program diminish, the novices start to be bombarded internally with some basic personal questions: Who am I in this group? Do I want to belong? Did I make a mistake in joining? Will I fit in? How close do I want to be

with others in this group? How do I go about relating affectively and physically with the others, now that I am committing myself to a life of celibate chastity? What is the place of friendship and close relationships in this new life?

The literature on the psychology of small groups indicates that such questions concerning one's identity and affiliation naturally surface whenever people join a new group. To lessen the anxiety of novices perplexed by such questions and concerns, I try to validate their experience as normal and understandable; I do this by discussing the findings of group psychologists regarding entry-level issues and anxieties. Then, I suggest that they allow the process to take its own time, since only interaction within the group and reflection over an extended period of time can settle these concerns for them. Eventually, people either find their place in the group or exit.

Most are able to live with the temporary ambivalence created by these entry-level concerns and continue in the process without excessive anxiety. However, certain persons with personalities that deal poorly with the insecurity and ambiguity of new situations are likely to clutch on to a friend as a quick remedy for these feelings of disequilibrium and insecurity. Based on desperation and dependence, these relationships usually result in problems and call for clarification.

AFFECTIVE SUPPORT NEEDED

The ability to make friends in order to satisfy one's legitimate need for affective support is a sign of maturity, and the development of this capacity is certainly encouraged in the novitiate. When people leave their family and friends to join religious life, they naturally feel the pain of loss and separation or a feeling of homesickness, especially if this is the first such move for them. So, not uncommonly, new novices experience an affective void in their lives soon after entering. The loneliness they feel often indicates the need for grieving what must be let go of and for acknowledging what can be legitimately hoped for in terms of relationships. Reaching out and investing in new relationships, as time goes on, alleviates or removes these initial feelings of emptiness and severe loneliness for most. Nevertheless, there are certain individuals who continue to be troubled by a deep, persistent loneliness. It drives them into rushed relationships in a desperate search for someone who will be "the final solution" to their discomfort. These relationships, in my opinion, are doomed to failure because they rest on several false assumptions and unreasonable expectations.

First, there is the false belief that a single individual can satisfy all the affective needs that formerly were taken care of by a whole network of people (parents, relatives, friends, and associates). The human insight underlying the concept of "open marriages" acknowledges clearly that no one individual can fulfill

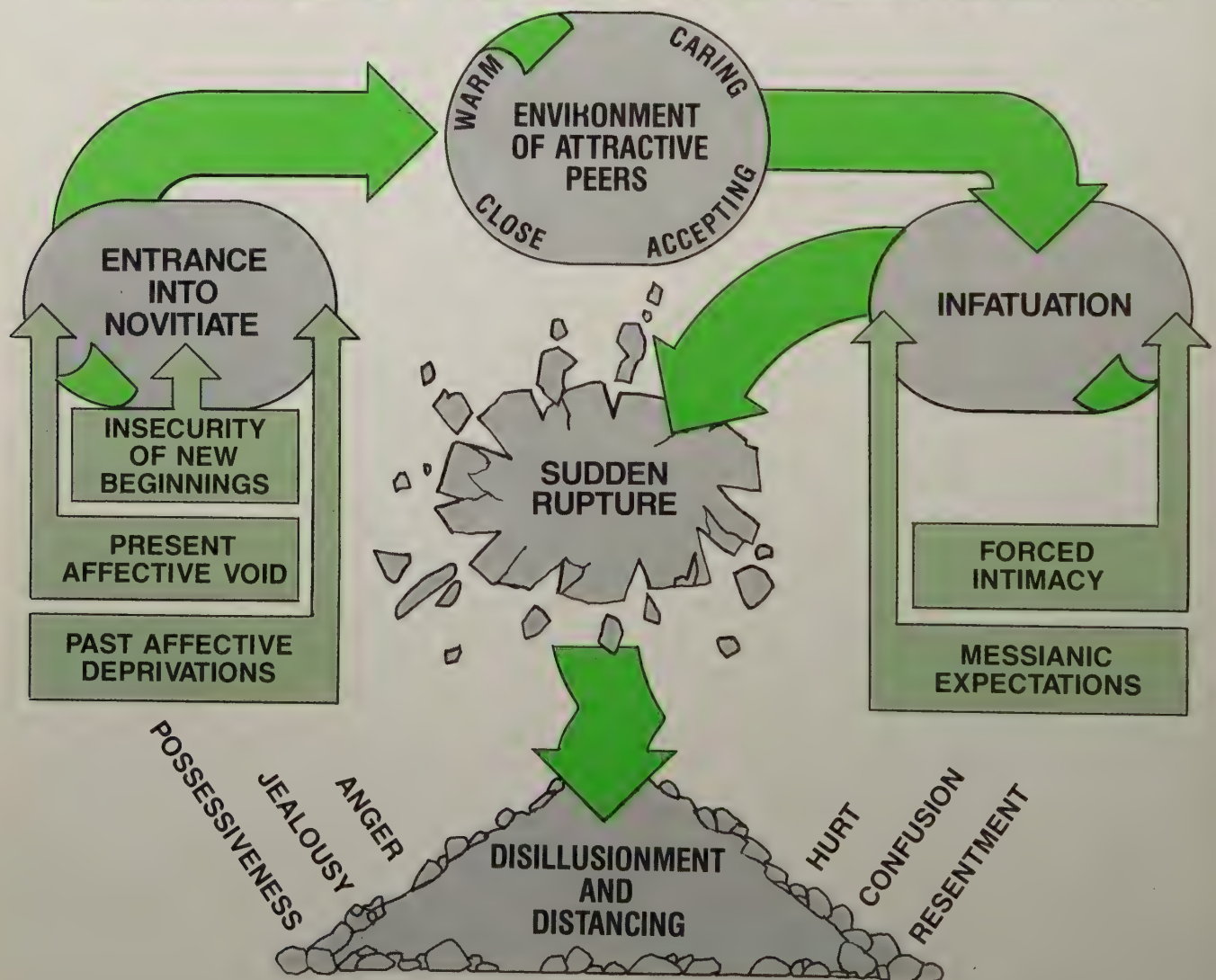
fully the affective needs of another. To demand this of a spouse in marriage is to demand the impossible and to risk rupturing the relationship. The same could be said for friendships in religious life. Failure to recognize this fact leads some individuals in the novitiate to move serially from one frustrating and stormy relationship to another.

A second factor, closely related to this search for that special friend who will satisfy all of one's emotional needs, is an often unconscious attempt to turn a friend into a surrogate spouse or mate. Aspirants to religious life enter the novitiate having made a conscious decision to forego having a spouse in order to live and love in a celibate fashion. Yet on an unconscious and emotional level, there can operate a need to have a deeply intimate and intense relationship to substitute for what they give up. The psychological phenomenon at work here is called "dis-

placement." Originally an element in Freud's theory, displacement involves the shifting of emotional energy from its original connection with an unacceptable idea into connection with one that is acceptable.

In the context of the novitiate, there is sometimes a displacement of spousal affection and intimacy onto a friend in the community. The pitfall to healthy friendship in this setting involves the redirection of romantic, and sometimes erotic, feelings that are appropriate when directed to a spouse or lover but totally inappropriate when directed to a fellow novice or religious. The expectation that another religious can be one's "significant other" and the center of one's affective universe, as spouses might be for each other, is unrealistic; that scenario is unworkable. This is so because, ideally, the movement of celibate love is toward greater inclusiveness of others rather than the kind of exclusiveness characteristic

DYNAMICS OF RUSHED-INTO RELATIONSHIPS



of marital relationships. This ideal of celibate love is stated well by Ernest Larkin and Gerald Broccolo in *Spiritual Renewal of the American Priesthood*:

Celibacy promotes a radical Christian style of interpersonal relationships, namely, one that rests on the universal character of charity. The charism of celibacy allows the individual to love deeply and warmly yet without finding it necessary to move toward exclusivity. . . . If marital love is characterized as a focus on the one, while being open to the many, celibate love is characterized as a focus on the many, while being open to everyone. . . . The priest wishes to be brother to everyone and spouse to no one.

Thus, a friendship that consciously or unconsciously seeks to find a spouse surrogate in another novice or religious is doomed to frustration and can lead to an obsessiveness that makes it very difficult for the novice involved to participate fully in the novitiate program in a peaceful way.

A third factor that threatens the establishment of healthy, long-lasting friendships in the novitiate is the illusion that there is someone who can eradicate one's "essential aloneness," or ontological loneliness, which is part of the human condition. According to Henri Nouwen, people operating out of the illusion that the ultimate solution for their loneliness is to be found in human togetherness tend to lay heavy "messianic expectations" on their friends. The end result is always disappointment and utter collapse of the friendship. In *Reaching Out*, Nouwen states,

When our loneliness drives us away from ourselves into the arms of our companions in life, we are, in fact, driving ourselves into excruciating relationships, tiring friendships, and suffocating embraces. To wait for moments or places where no pain exists, no separation is felt, and where all human restlessness has turned into inner peace is waiting for a dreamworld. No friend or lover, no husband or wife . . . will be able to put to rest our deepest cravings for unity and wholeness. And by burdening others with these divine expectations, of which we ourselves are often only partially aware, we might inhibit the expression of free friendship and love and evoke instead feelings of inadequacy and weakness. Friendship and love cannot develop in the form of an anxious clinging to each other.

The persons involved generally experience an urgent need to challenge these "divine expectations," once they become obvious, and to realign the relationship according to more realistic hopes, or else to terminate the relationship for fear of disappointing or hurting the other. Those who are experienced in interpersonal relationships can generally identify and articulate precisely where the problem lies and can try to bring about a gradual and gentle restructuring of the relationship. Those who are inexperienced and unknowledgeable in regard to interpersonal dynamics, however, will merely bolt in panic

Only a truncated and narrow view of the vow of chastity would see deep and loving friendship as inimical to it

and confusion. This sudden rupture of the relationship is experienced by the other, who is often just as confused, as rejection. Thus comes about the mental suffering referred to by Nouwen above. The sense of rejection triggers off a variety of negative feelings: hurt, anger, resentment, jealousy, possessiveness, and depression. The stage of infatuation quickly gives way to a stage of disillusionment. The pain at this point can be so preoccupying that the novices involved can concentrate on little more than their relational difficulties.

PAST AFFECTIVE DEPRIVATIONS

Another pitfall in building healthy friendships in the novitiate stems from severe affective deprivations that people have experienced in their past. Some enter the novitiate starving for affection and affirmation because of a long history of deprivation, often traceable as far back as early childhood. According to Conrad Baars and Anna Terruwe, in *Healing the Unaffirmed*, these individuals suffer from "deprivation neurosis." The basic hypothesis of these two psychiatrists is that "the mere fact that a child is frustrated in its natural need for love, tenderness, and unconditional acceptance is sufficient to produce a neurosis." Whenever deprivation may have occurred in the past, such neurotics continue "to search restlessly for the gratifications that are rightfully theirs, for they feel a deep-seated dissatisfaction and unrest that affect their entire psychic being."

Novices who enter religious life with a history of such deprivation are often imprisoned in the pain of past hurts and experience huge emotional gaps that cry out to be filled. Sometimes, these people have been sexually abused, physically brutalized, or emotionally suppressed as children. Or they may feel a recurrent sense of abandonment resulting from a divorce or the early death of a parent. Now, in the warm and supportive environment of a novitiate community of attractive peers, they can frantically

search out friendships that will compensate for the deprivations of the past. Unfortunately, these relationships are fragile and frustrating because they originate not out of freedom and mutuality, but from compulsion and self-centeredness. The help they pursue in a friend would be better sought in a therapist.

REAFFIRMING FRIENDSHIPS' VALUE

As I mentioned earlier, it is important to state clearly and unambiguously the value of friendships in the novitiate and throughout one's religious life. Friendships often embody the faithful love and caring support of God in our lives. By doing so, they enable us to believe more strongly in the incarnate presence of God who is concretely and redemptively involved in all that we do. Without doubt, life-giving friendships must be counted as part of the hundredfold by those who have left everything to follow Christ.

Healthy friendships should be actively fostered in the novitiate for a variety of reasons. Some reasons relate to the nature of religious life in general, and other reasons flow from the dynamics of the formation process itself. Religious life by its very nature is communitarian. Men and women join religious communities because they feel called to work for the Kingdom of God with collaborators in companionship rather than alone in isolation. Religious, moreover, are being challenged these days to go beyond collegialship to friendship. For example, the Thirty-second General Congregation of the Jesuit Order directed these words to its members:

From the union with God in Christ flows, of necessity, brotherly love. Love of the neighbor, which union with Christ and with God in Christ implies, has for its privileged object in our case, the companions of Jesus who compose our Society. They are our companions; and it is our community ideal that we should be companions not only in the sense of fellow workers in the apostolate, but truly brothers and friends in the Lord.

Therefore, an enlightened understanding of the vow of chastity taken by religious would clearly affirm the importance of friendships for the full living of celibate love. Only a truncated and narrow view of the vow would see deep and loving friendships as inimical to it. Those who enter religious life are not exempted from Christ's commandment to love their neighbor as they love themselves. Thus, celibacy as

a life-style can only be justified if it is seen as a way of loving. Neither are religious exempted from the life-long human process of learning how to love with integrity, fidelity, and care. As with other human beings, they must be committed to learning from their concrete experiences of relationships. It is in their intimate relationships that they can come to know the meaning and implications of what is involved in loving as Jesus did. In this sense, friendships serve as a school of love. More specifically, religious who are friends can help each other grow in their ability to live warm and loving lives as celibates. Living integrated and vibrant celibate lives is not simple, but involves a life-long process of learning. Good friends can support, encourage, and sustain the sometimes ambivalent commitment of those struggling to live out the ideals of apostolic celibacy.

Finally, it is my opinion that religious formation, as an educational process, is best fostered when it involves experiential learning. I believe strongly that learning is most lasting and significant when it comes through personal experience and by trial and error. Although the road to integrated and authentic celibate love is strewn with pitfalls, it is mainly through personal experience that life-long lessons will be appropriated. An effective novitiate formation program, in my opinion, must therefore create an environment in which novices (1) can feel free to learn from their experiences; (2) can feel hopeful that much can be learned from their mistakes; and (3) can experience deeply the faithful love and unconditional acceptance of God made manifest and tangible in the faithful and acceptant love of good friends. These good friends, like good wine, can only develop at a natural pace over time.

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Pastoral Care of the Chemically Dependent

GERALD B. DOOHER, Ph.D.

No one can remain in pastoral ministry for very long before encountering the disease of chemical dependency and the destructive effects it has upon the lives of those it afflicts. The impact of alcoholism and other forms of chemical dependency will confront the pastoral minister more frequently and more rigorously than any other human problem. This article is intended to give pastoral ministers some practical guidelines for recognizing and ameliorating the effects of the disease.

Alcoholism is the most common form of chemical dependency. The National Council on Alcoholism reports that the direct effects of alcohol abuse account for approximately 50 percent of all hospital admissions, 25 percent of suicides, and 70 percent to 85 percent of homicides. Statistics for other forms of chemical dependency are similarly alarming.

Spouses, parents, and friends also experience difficulties because of their relationships with chemically dependent persons. These people are called *codependent*, and the unique relationship that develops between codependents and dependents is called *codependency*. These terms refer to individuals who attempt to control, change, or cure the destructive behavior of the chemically dependent person. Because of frustration in their efforts, codependent persons can experience painful feelings of anger, failure, and lowered self-esteem. Codependent people may in the long run experience medical problems such as hypertension, ulcers, or other stress-related disorders. In severe cases, codependency becomes a disease in its own right.

In parish ministry, chemical dependency and codependency usually show up within the context of chronic family conflict. Recent research findings in-

dicate that chemical dependency exists in more than one half of troubled marriages that end in divorce. Furthermore, susceptibility to chemical dependency can be inherited. Thus, the disease is four to five times more likely to develop in children with one or two chemically dependent parents than in children of non-chemically dependent parents. Even if such children have escaped chemical dependency, they may have sustained scars that interfere with their ability to establish and maintain satisfying interpersonal relationships.

CAUTION TO MINISTERS

Men and women in pastoral ministry can become frustrated when they encounter resistance or hostility from the very people they are attempting to help. One can resist the temptation to rescue or save the chemically dependent individual, however, and focus on offering assistance based on intervention and support. It is useful to remember that to recover from the disease, each chemically dependent person must begin by taking critical steps that lead to (1) acceptance of the disease, (2) surrender to the need for help, and (3) hope that pain will subside when drug use ends.

Most chemically dependent people experience considerable shame, guilt, denial, and ignorance concerning the impact of their disease both on themselves and on the people around them. When they do seek pastoral care for the first time, they may come not out of a sense of personal need, but as angry, bewildered, or otherwise poorly motivated participants in a family's cry for help. In these cases, before treatment can be considered, the nature of the problem must be identified. Equally important,

the chemically dependent person who is ignorant of or denying his or her condition must be confronted with the facts of the disease. Identification, confrontation, and referral constitute the principal tools of pastoral ministry in assisting the chemically dependent to receive treatment.

IDENTIFYING THE PROBLEM

Pastoral ministers, since they lack formal medical and psychiatric training, often feel inadequate when it comes to diagnosing chemical dependency, but they frequently do possess sufficient practical knowledge and experience to identify disease symptoms. The chief signs of dependency include those that reveal clear-cut changes in behavior and personality.

Most addictive drugs function either as depressants of brain activity or as stimulants; they are taken because of either their sedative or their euphoria-inducing properties. Examples of depressants include alcohol, minor tranquilizers, sleeping pills, and anti-anxiety drugs. The stimulants, such as cocaine and amphetamine ("speed"), accelerate brain activity and bodily functioning.

When a drug wears off, brain cells react to the stress of chronic drug use, and side effects result. These changes are responses to chemical "withdrawal" and can produce sensations that are opposite to those the drug user wanted to achieve. For example, when the sedative effect of alcohol or other depressants fades, anxiety, irritability, and other symptoms of nervous distress occur. Severe reactions include insomnia, panic attacks, paranoia, and in extreme cases, hallucinations and convulsions. Withdrawal from stimulants such as cocaine or amphetamine typically produces lethargy, melancholy, and depression, which can reach suicidal intensity.

For most people, the complications of withdrawal provide an effective deterrent to overindulgence, but for the chemically dependent, withdrawal fails to discourage drug abuse.

MORE DRUG NEEDED

Because chronic drug usage damages the nerve cells of the brain, the capacity to experience the desirable effects of drugs diminishes with time and continued usage. As a result, the chemically dependent person may need increasingly larger and more frequent doses to achieve intoxication and to prevent withdrawal. These changes reflect an alteration in an individual's tolerance for the drug and represent an important stage in the establishment of physical dependency. Eventually, even very large quantities of drug may fail to elicit pleasurable sensations.

These physiological and behavioral changes produce the addictive pattern of drug usage that includes three essential features: (a) compulsive drug use, (b) loss of control over the use of the drugs, and (c)

continued use despite adverse consequences. Together, these three features constitute the behavioral hallmarks of chemical dependency. When this addictive stage of the disease has been reached, voluntary continuation of drug use no longer remains the choice of the chemically dependent person.

As the disease progresses, drugs produce direct effects on the brain that also bring about changes in personality and behavior. These effects can include episodes of guilt, fear, loneliness, anxiety, depression, loss of self-confidence, and lowered self-esteem, which seem to be unrelated to external circumstances. Typical self-protective behavior may include denial of the disease or its negative effects, rationalization of behavior, and withdrawal from social contacts to minimize the risk of discovery. Some chemically dependent people spend years in psychotherapy or are treated in mental hospitals because the symptoms of their disease are misdiagnosed as psychiatric disorders.

Most chemically dependent people experience a decline of spiritual values as a result of their disease. For people in religious life, symptoms of chemical dependency often include dwindling involvement with vocation and disillusionment with spiritual activities. Responding to these changes, some religious choose to abandon their vocation in favor of secular life. Perhaps more frequently, the chemically dependent religious continues in ministry, but with gradually diminishing commitment and effectiveness.

CONFRONTATION IS REQUIRED

Because chemical dependency interferes with one's ability to evaluate and remedy problems, many victims of the disease must be confronted directly with evidence of their condition before they can understand the need for treatment.

The word "confrontation" has an ominous connotation for many people who understand its use in some forms of specialized, hard-hitting psychotherapy. Within the context of this article, confrontation means education and explanation.

Confrontative factual evidence, offered in an objective, nonjudgmental manner, counteracts the psychological defenses of denial, blaming, rationalization, and withdrawal, which block chemically dependent people from accepting the disease. Furthermore, knowledge of the disease's effects dispels much of their confusion, guilt, and ignorance. Often, learning about the influence of mood changers on personality, feelings, and outlook provides people with their first plausible explanation for their chronic difficulties. The chemically dependent person is then ready for further professional evaluation and treatment.

Providing a chemically dependent individual with a referral for treatment can be a more or less complicated procedure, depending on the readiness of the affected person to accept professional aid. For-

The work of recovery continues throughout life for the chemically dependent man or woman

fortunately, dependable referral agencies, such as the National Council on Alcoholism, are available to provide recommendations based on each individual's needs. These agencies, along with physicians and substance-abuse counselors, accept the responsibility for providing referrals. Pastoral ministers can prepare to provide invaluable preliminary advice if they become acquainted with the referral agencies and treatment centers available in their area.

TREATMENT PROGRAMS ABOUND

In most parts of the United States, chemically dependent people will be able to select from a variety of different treatment options. A brief summary follows of six major types of treatment programs that may be available.

1. Twelve-Step Programs. Some of the most successful organizations are the self-help groups based on the twelve-step program developed by Alcoholics Anonymous (A.A.). Similar groups include Narcotics Anonymous, Cocaine Anonymous, and Pills Anonymous. Alcoholics Anonymous is the largest of these organizations, holding weekly meetings in large urban areas and on a more limited but regular basis in less populous settings.

Twelve-step programs provide recovering people with practical guidelines for maintaining abstinence and offer an effective approach for achieving emotional and spiritual health. If pastoral ministers were to offer no more assistance than to underscore the necessity of becoming involved in a twelve-step program of recovery, they would still be providing chemically dependent people with the single most important guideline for potential recovery.

2. Al Anon, Alateen, and Related Organizations for the Codependent. Although until recently codependent people have received little professional atten-

tion, the grass-roots movement Al Anon—based on the twelve steps of A.A.—has been providing support to codependent persons for almost as long as the parent organization has been in existence. Additional services for families of chemically dependent people, including education and supportive therapy, can be obtained from many of the agencies that treat the chemically dependent.

3. Professional Referral Sources. The National Council on Alcoholism is perhaps the best-known referral agency. Other similar national and local organizations also make referrals and can relieve nonspecialists, including pastoral ministers, from making such decisions.

4. Alcohol and Drug Crisis Hot Lines. Another important resource, particularly for people in crisis, is the network of drug and alcohol telephone hot lines that one can call night or day. These organizations, often staffed by volunteers who are themselves in recovery, provide invaluable support, advice, and referral. Alcoholics Anonymous and other twelve-step organizations also provide volunteer phone coverage and personal assistance.

5. Residential Treatment Programs. These facilities offer programs that can last from a few days or weeks to several months, depending on the kinds of services provided. Shorter programs (usually less than seven days long) assist people to withdraw from alcohol or other drugs, a process termed “detoxification.” Some “detox centers,” as they are called, provide medical care, whereas others are supervised “drying out stations.” Although some of these programs offer supportive counseling during the detoxification process, they are not designed to provide long-term support for recovery. After leaving the detox program, some clients join twelve-step programs; others obtain intensive rehabilitation at residential treatment centers.

The majority of residential programs, lasting a few weeks, offer comprehensive medical, educational, and therapeutic treatment. Most treat all forms of chemical dependency and apply a philosophy of therapy that relies heavily on A.A. and similar approaches. A few programs provide behavior modification to establish and maintain abstinence. Most of these regimens have been established in hospitals, and they are expensive. Residential treatment provides a preferable as well as effective option for many chemically dependent individuals, since they face the possibility of experiencing the life-threatening physical and psychological consequences associated with withdrawal.

Long-term residential programs of several months to a year or longer have been designed to treat the chemically dependent person within an environment isolated from negative social influences. To establish and maintain a high level of commitment to recov-

ery, most of these programs espouse a unique, intense, confrontational treatment style. Many of these programs treat only narcotics addicts, but a few have opened their doors to people with other forms of chemical dependency.

Another type of long-term treatment facility, the "halfway house," has been designed to provide a chemical-free setting in which chemically dependent residents can give each other mutual support for recovery. In general, professional involvement in these houses has been slight. Recently, however, some of them have begun to offer individual and group therapy and to require attendance at twelve-step meetings.

Among the residential recovery programs, a few facilities have been established to meet the special needs of chemically dependent priests, women religious, and other religious personnel. Among these are the two Guest Houses in Michigan and Minnesota, St. Luke Institute in Suitland, Maryland, and Southdown in Aurora, Ontario, Canada.

6. Outpatient Counseling Programs. Recently, outpatient programs have been initiated by state, county, city, or private agencies to provide relatively low-

cost treatment. These outpatient programs vary widely in the services they offer. Pastoral ministers might find it helpful to investigate the local programs so as to become familiar with those to which they can make appropriate referrals.

A LIFELONG TASK

The work of recovery continues throughout life for the chemically dependent man or woman, since theirs is a chronic disease that can only be arrested, never cured. In addition, they need to rebuild their personal lives, which have been damaged by years of chemical abuse. Continuing involvement with the fellowship of A.A. or other twelve-step programs can provide the nucleus of the support that is required to achieve these difficult, long-term undertakings. Moreover, successful recovery depends on the continuing development of one's spiritual life, along with attention to physical and emotional needs. Pastoral ministers who make the effort to acquire knowledge and sensitivity regarding the nature of chemical dependency and recovery can often serve as helpful sources of spiritual and emotional support for those who are recovering and rebuilding their lives.

To Get Over Feeling Blue

Writing on do-it-yourself mental-health strategies, Jonathan Walters observes, "The secret weapon in the battle against the blues is the conviction that you have the power within you to boost your morale." He quotes psychologist Charlotte Hetera as saying, "Some people believe control comes from within, some believe they are controlled by forces beyond them. In general, those who believe they have control are happier. One person says, 'Something has to happen.' The other says, 'I'm going to make things happen.'"

The following are among the suggestions psychologists offer to persons who want to lift their spirits up from the ordinary, normal blues:

- take some exercise
- change your daily routine
- engage in a new project
- go somewhere for a brief change of scenery
- plan your next vacation
- start a relaxation or a meditation program
- talk out your feelings with someone close to you
- listen to some music of the kind you enjoy
- think about the good things you have accomplished during your life and about the qualities you admire in yourself
- recall the blessings that God has bestowed on you all through your lifetime

A Sabbatical in Times Square

PLACID STROIK, O.F.M.

After being a high school principal for eight years and province formation director for three years, I began to understand that my willingness to do all that was asked of me was becoming counterproductive. I am not sure when the word "sabbatical" came into my vocabulary, but as I listened to Fr. Bruce Ritter, O.F.M., speak at a youth ministry workshop of his ministry to runaway kids, victims of pornography and prostitution, I felt a quiet but distant stirring in me: "Placid, maybe this is for you: one year, with three hours of daily prayers, living in community, directly serving some of the most marginalized people our society produces."

After an anxious but prayerful night, I discussed my thoughts and prayers with a few friends, including my spiritual director. As confirmation accumulated, through both prayer and consultation, I approached our provincial administration for a leave of absence to spend a one-year sabbatical living in the Covenant House Community and working at Under 21, the service agency for teenagers at Covenant House, a shelter for young people up to the age of twenty-one, in the heart of New York City's Times Square. I agreed to leave my position as principal and was assigned to the position of post-novitiate formation director, effective on my completion of the sabbatical year.

It took twelve weeks of application, orientation, and discernment, before the Covenant House Community and I concluded that a year in community

and work with young people at Under 21 would be acceptable to all concerned. While some of this discernment process took place, I substituted as a chaplain for the Covenant House Community and did some independent volunteer work at Under 21. I also remembered a comment in an editorial by James J. Gill, S.J., concerning sabbaticals, in *HUMAN DEVELOPMENT* (Spring 1981). He pointed out that a religious can often gain much by "dropping everything" and freely doing something else for a while.

RENEWAL AND PREPARATION

Once my plans were confirmed, I determined that the Covenant House Community would be the primary focus of my energies. I envisioned that this experience could be a source of personal spiritual renewal as well as professional preparation for formation work. At the same time, I concluded that I would supplement and complement my work with other activities that would enhance my adventure.

As a member of Covenant House Community, my attention centered on three areas: prayer, common living, and work at Under 21. Daily prayer consisted of a morning hour of the liturgy of hours, meditation, an evening hour of prayer, the Eucharist, and night prayer. Each person was expected to spend an additional hour in personal prayer. Retreats and spiritual direction provided opportunities for guidance and assistance in the integration of prayer, work, and common living. Other spiritual activities available

on a volunteer basis were those of daily rosary, peace-and-justice vigils, and small-group prayer. Generous personal growth and communal support were evident.

The composition and diversity of our community of fifty people—ranging in age from twenty-three to seventy, in careers ranging from data processing and accounting to priests and religious, with 50% women and 50% men—could be enriching or overwhelming, depending on your orientation and life experience. The common evening meal provided an opportunity for discussion and interaction, as did the two-hour weekly community meeting.

Housekeeping tasks and dishwashing were shared by all community members on a rotating basis, and each person served on a hospitality, formation, or maintenance committee. Every month, six or seven members of subgroups, called support groups, met to discuss topics and issues of mutual concern, ranging from implications of simple living to the personal stories of each member. Whenever possible, members of the community would take advantage of opportunities for walks and recreational activities with each other.

After an intensive orientation at Under 21, all members of the community were assigned to a position either in direct care or in auxiliary services. From October to February, I worked with boys aged thirteen to seventeen. In addition to supervising them, I helped them to identify alternatives to their drifting or street activities. Staff members worked eight-hour shifts, four days a week, always with at least one other person.

From March to September, I worked in the Eighth Avenue office as a receptionist. My responsibilities there included screening youth for services at Under 21, referring those over 21 to other agencies in the city, maintaining order among those waiting to see counselors, and completing minimal household tasks related to overnight residents.

From the beginning, I knew that New York would offer endless opportunities for cultural, intellectual, religious, and social enrichment. Living across the street from the theater housing the musical *42nd Street*, and frequently hearing its title song, was a continuing reminder of all that was only a few steps away.

As the year passed, I was able to see a dozen plays, but my first desire was to read more during my leisure time. After having read fifteen books in twelve months, I sensed a genuine deepening of my interests and knowledge, which gave me more confidence in social relationships and increased my writing facility.

Times Square was also a central spot for special events and activities: the June peace rally, vigils at the Manhattan Research Institute for Atomic Weapons, and the celebration of the Eighth Centenary of St. Francis of Assisi. Community members at Covenant House were invaluable, motivating me to attend various activities. I eagerly arranged my sched-

ule and joined others to hear such lecturers as Dan Berrigan, Michael Harrington, and Rosemary Haughton. I became involved at the Catholic Worker on First Street, assisting in the soup kitchen program, participating in Friday night "clarification of thought," and celebrating the Eucharist with the community there.

REFRESHINGLY INSTRUCTIVE YEAR

When people would ask me how it happened that I was assigned to Covenant House by my religious community, I would respond, "I asked for a sabbatical." It usually brought the response, "*This* is a sabbatical, a rest?" Covenant House/Under 21 was definitely work, with perhaps more accountability than I had taken on in any previous assignment, but in all truth it was an authentic sabbatical—a refreshing, invigorating experience with new people and approaches, which also related to my previous work with high school youths. In addition, participation in the active community, with its solid pattern of prayer and common life, brought me great interpersonal support.

In the closing days of my sabbatical year, I had an encounter that made me aware of the harshness and pain of street living. The event left me with an unforgettable memory of the suffering that is so much a part of the daily lives of many people on the streets. Early one morning I went for a walk before celebrating Eucharist and beginning my shift at the reception desk. Strolling east on 43rd Street, I enjoyed the rising September sun conquering the skyscrapers. A voice from behind me gradually drew my attention. "Hey, mister" ushered me into a two-block walk and verbal exchange with an unexpected female companion. None of my responses sufficiently answered her sexual solicitation. Only persistence and a hurried gait finally gave me enough distance to move away as she shouted, "Oh, you're cute anyway." I responded with "Have a nice day," and made my way to the morning Eucharist. For me, our interaction verified that the presence of Covenant House is indeed a blessing in the lives of countless oppressed people who travel through the Times Square area of New York City.

SENSE OF SELF RENEWED

Seeing the "undesirable people"—the drunks, prostitutes, bag ladies, drug pushers, and derelicts—sitting around or lying in the streets often evoked feelings of confusion and guilt within me. I prayed, "I thank you, Lord, for the wonder of my being, for the wonder of all your creation." It may have been a plea that he would help me accept these "undesirable" people as being part of the "wonder of God's creation." Nevertheless, I still fear that my well-intentioned prayer was perhaps a defensive cry: "I am grateful that I am not like them."

My sabbatical year, unexpectedly, allowed me to recognize my own dependency, neediness, and “undesirable” characteristics. One personal area I discussed with my spiritual director surfaced in response to a journal entry by Saul Bellow in his book *Dangling Man*, regarding the human compulsion for snacks and food in general. I took Bellow’s entry, adapted it to fit my circumstances, and wrote this passage in the Covenant House Community journal:

I ate a large breakfast, intending to go without lunch, but at one o’clock I was intensely hungry. I tossed aside *Of Human Bondage* and went out for lunch. On the way back, I bought several oranges and a large bar of chocolate. By four o’clock I had eaten them. Later, I had a large dinner, but after a few hours, I consumed a whole package of caramels and most of a bag of Snickers. Now, at eleven, I am *still* hungry.

Within a relatively short time, I not only came to see my humanness in a new light but could step back, chuckle, and most important, share my “secret vice” with understanding people.

My community members were an important part of my learning to overcome self-consciousness. A few of us once carried a drunken man up Eighth Avenue to a detoxification center. Hundreds of people watched, and some said, “They should just let him lie there in the street.” But my companions helped me to understand that we were living the way life should be lived. I learned to forget about what people might be thinking of me.

The Covenant House’s support was also evident in lighter moments. Halloween, in community, boosted my self-esteem. A skit portraying scenes from the television show *MASH*, with me as the character Father Mulcahy, brought me the unexpected experience of stepping outside myself, of playing somebody that others thought I resembled, and of returning with confidence to present to them the Placid I knew myself to be in real life.

One day, I learned to accept compliments for the peanut butter cookies I baked. Previously, during the sabbatical year, I had not allowed myself to experience feelings of self-acceptance and enjoyment when people praised my efforts. I was now learning how to be human, realizing that I was capable of bringing pleasure to others and that I was actually doing so.

TERMINATING THE EXPERIENCE

I left New York at the end of summer with great satisfaction and assurance that I had responded in a healthy way to an invitation to serve young people physically and spiritually. A forty-day retreat in Canada served as a final, profoundly integrating event. It united my past and present to help me focus on the future.

I am still much the same Placid I was before my sabbatical. I still have three more things planned for each day than I can possibly accomplish and ten newly purchased books that I must read. But I do my 100 push-ups in the morning with greater zeal nowadays and make my decisions with greater reflection and confidence. I have a keener desire to spend time in prayer. Relationships with people are more satisfying.

As one of the few priests in the Covenant Community, I have savored several of the farewell remarks directed to me. A friendly, perceptive Methodist minister called my perspective and approach “a simple presence.” He added this challenge to the compliment: “Please don’t change. Go on being Placid.” Representing the community, a co-worker said, “Placid, we love you, and we thank you for your life, which manifests God’s essence.”

My Times Square sabbatical has generated the strength in me to continue my “simple presence” in whatever future God gives me the opportunity to choose.

BOOK

REVIEWS

Spiritual Direction and Midlife Development, by Raymond Studzinski, O.S.B. Chicago: Loyola University Press, 1985. 136 pp. \$12.95.

This volume fills a void in both the spiritual direction and psychological literature. Weaving together pertinent spiritual, psychological, and secular references from the literature to support his thesis, Father Studzinski skillfully presents his analysis of midlife and its difficulties in easy-to-read and easy-to-follow language. His scholarly work is impressive in its depth of knowledge and understanding, expressed in clear, jargon-free statements.

Among the topics discussed, the treatment of distractions and imagery stand out. Taking these topics out of the realm of the "bad" and "questionable," he suggests alternative interpretations. "So-called distractions," he proposes, "may serve as windows on one's envious and rivalrous feelings" or "may be revelatory of neglected potential within a person."

The book's value lies not only in the creative approach to midlife problems within the context of an enlightened spiritual direction but also in the footnotes and bibliography that accompany the text. The author's clear, persuasive style in his treatment of midlife invites the reader to continue the text to its conclusions and also to delve further into the sources and examine references in greater depth.

Spiritual Direction and Midlife Development is valuable not only to spiritual directors and their clients but also to those professionals who do psychotherapy with midlife individuals. Carl Jung found religious questioning a central dilemma in the midlife search of people he treated. His observation is no less true today. It is an area frequently neglected or studiously avoided in many psychotherapies that thus run the risk of being incomplete or not as help-

ful as they could be to those who come hurting, seeking healing, direction, and greater understanding of their spiritual difficulties.

—Mary S. Cerney, O.S.F., Ph.D.

Mid-Life Directions: Praying and Playing, Sources of New Dynamism, by Anne Brennan and Janice Brewi. New York: Paulist Press, 1985. 186 pp. \$7.95.

Mid-Life: Psychological and Spiritual Perspectives, by Anne Brennan and Janice Brewi. New York: Seabury Press, Crossroad Books, 1982 (hard cover); 1985 (paper). 146 pp. \$7.95

Winter Grace: Spirituality for the Later Years, by Kathleen Fisher. New York: Paulist Press, 1985. 170 pp. \$7.95.

Anne Brennan and Janice Brewi, members of the Sisters of St. Joseph of Brentwood, have been very successful over the last eight years in giving workshops on midlife transition. These two books expand the framework on which their organization, Mid-Life Directions, is built and give some of the methods and concrete suggestions they use in their workshops.

They work from the Jungian basis that there is a distinctive transition to the second half of life with a distinctive task, *individuation*, to be accomplished. Jung deplored the fact that there were "no schools for forty-year-olds" to ease that transition; Brennan and Brewi devote themselves to the task.

The earlier book, *Perspectives*, contains frequent references to and occasional brief summaries of many who have written on the life cycle (Maslow, Levinson, Erikson, Gould, Freud, etc.). The book's main thrust is development of the Jungian view interwoven with specifically Christian perspectives on creation and incarnation. The midlife task is specified as that of clarifying and owning one's values, and for concrete ways of working through the crisis, the authors suggest storytelling and prayer. I would have wished more elaboration in these latter chapters: the book left me mulling over the attractiveness of a Progoff journaling workshop and wondering how the authors conducted their workshops. Perhaps others shared my reaction; perhaps this was one of the reasons the authors wrote their second book.

The new book, *Directions*, is more explicitly and heavily Jungian. Individuation is again specified (and

elaborated in more detail) as the task of the second half of life. Two chapters develop the place of the unconscious and the place of the shadow in Jungian theory, and two chapters develop their application to prayer. Other chapters explore the concept of play, its part in working toward individuation, and its role in facilitating growth in spiritual personality.

The books are written popularly, for practical purposes; hence, it would be unfair to criticize them for a want of scholarly nicety in dealing with some of the authors whose ideas they use. Neither book has an index; both have bibliographies. The authors' workshops are obviously popular and helpful to many people. I should think that the books would be useful adjuncts to the workshops, certainly afterwards, to consolidate the insights and to shape continuing growth of participants.

Winter Grace shares with the books just mentioned Jung's observation that we cannot live the evening of life in the same manner as the morning, but it addresses an older group. Written by a woman trained in both social work and theology, it is a series of reflections from a Christian perspective on several key experiences of our later years: memories, dependence and independence, love and sexuality, loss, dying, and resurrection.

The essays reflect the author's wide reading and are generous with lively anecdotes and examples that help greatly in making her point. The essay on "Dependence and Independence," for example, opts for a vision of a community of interdependent persons who are weak and strong in various ways, who know how to receive as a way of loving, and who are aware of their baptism into Jesus' death and resurrection. The thesis is developed with citations from Mark Van Doren ("All seasons beautify the world and bless the walkers on it"), Boston University president John Silber, the author's grandmother, a *New Yorker* short story, and a wonderful ninety-four-year-old ("As we live more and study more and hear more, it gets deeper. And you don't know what to think until the end and it gets deeper yet"), and many others.

I think the book will be of interest and great help to many people. It is a book to read and to recommend, and great for gift giving.

—Jon J. O'Brien, S.J., D.O.

The Call to Wholeness: Health as a Spiritual Journey, by Kenneth L. Bakken. New York: Seabury Press, Crossroad Books, 1985. 117 pp. \$7.95.

Since the much-heralded publication of Goldbrunner's *Holiness is Wholeness* in 1955, several writers have endeavored to describe the biological, social,

and psychological dimensions of spirituality. Most have adequately addressed the psychosocial correlates, but few have been successful with the biological aspects. None appear to have comprehended the seeming irreconcilability of the paradigms of modern medicine and its extrapolation in current church thinking and practice with that of the biblical view of health and healing. That is, not until Kenneth Bakken.

Bakken is a physician on the faculty of the School of Public Health at Johns Hopkins and is the founder of the St. Luke Health Ministry. He has written a remarkably lucid and penetrating analysis of the philosophical and theological presuppositions that have prevented the church from exercising its power to heal and transform the whole person through religious and sacramental means. Furthermore, he skillfully reviews the scientific literature relevant to the phenomenon of healing as witnessed in the gospels. Finally, he describes a unique ministry based on these understandings.

His basic thesis is that disease is injurious to the whole person and the community, and that most Christians turn exclusively to modern medicine for treatment of disease, not believing that religious and sacramental means either alone or in conjunction with medical and psychological approaches have the power to heal. In short, in spite of its building hospitals and caring for the destitute, the church has essentially relinquished its ministry of healing.

Modern medicine is based on a biomedical model that is reductionistic and Cartesian, and can only understand health as efficient mechanical functioning. Bakken recounts that "the church has tried to maintain a Cartesian world view and still claims the ultimate power of God as creator, healer, and sustainer." What is needed is a new paradigm, one that is compatible with the gospel, a whole-person ecological systems approach. Bakken sketches several assumptions for this new paradigm and supports it with data from the latest physics and psychosomatics research. He then describes the components of healing: forgiveness, affirmation, spiritual disciplines, and prayer for both persons and nations.

The last chapter describes this paradigm in action with specific reference to the St. Luke Health Ministries and the ecumenical community of nurses, clergy, religious, and lay persons that provide this ministry of healing. Besides being a holistic health clinic (located in a central-city church building), St. Luke's has a program for the homebound elderly and disabled. A unique health-promoter training program provides individuals with instruction in anatomy, physiology, and disease processes as well as skills in pastoral care and praying for healing. Health fairs, guest speakers, and eucharistic healing services are provided by health ministry committees for local parishes. A "life center," where opportunities for prayer, retreat conferences, and fitness activities are offered, has been established—as a "min-

istry for ministers"—for those in the active ministry and health-care profession. What is especially appealing about this healing ministry is that it views the process of health as a pathway to wholeness through a spiritual journey that is both inward and outward and that it has an unmistakable preferential option for the poor.

This book is a seminal contribution, and although the author modestly suggests that his book is more a pastoral letter than a scholarly treatise, it has unquestionable heuristic value. Bakken's work may well be the most significant on holistic spirituality since Goldbrunner's two decades ago.

—Len Sperry, M.D., Ph.D.

Clinical Handbook of Pastoral Counseling, edited by Robert Wicks, Richard D. Parsons, and Donald E. Capps. New York: Paulist Press, 1985. 579 pp. \$14.95.

Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth, by Howard Clinebell. Rev. ed. Nashville: Abingdon Press, 1984. 463 pp. \$17.95.

Robert J. Wicks, director of the program in pastoral counseling at Neumann College in suburban Philadelphia and member of the editorial board of *HUMAN DEVELOPMENT*, has with his colleagues compiled a volume that will be of great interest and value to many people.

More than thirty well-credentialed professionals who work in areas related to pastoral counseling (including *HUMAN DEVELOPMENT* editor-in-chief James J. Gill) have contributed more than thirty essays on particular aspects of pastoral counseling, which grouped together, give an excellent overview of the field.

The volume is divided (on the book jacket though not in the table of contents) into six parts: some notes on the historical development, current state, and apparent directions of pastoral counseling; the professional identity of the pastoral counselor; basic diagnostic and therapeutic skills; populations and their

special needs; settings for counseling; and special problems.

Handbooks like this carry special challenges for both editors and readers. Essays are often of varying quality and carry interest that will vary with the reader's degree of sophistication in the field. In the present volume, nonpastoral counselors may find the early chapters that outline the territory, approach, and methods used to be of special interest. Those working in the field may find the essays on special populations and their needs to be of greatest value.

The chapters by James Fowler and Richard Osmer on a faith perspective to childhood and adolescence and by Donald Capps on a Levinsonian perspective on counseling adults in midlife are remarkable not so much for being new material as for being good summaries of the approaches of those authors.

The essays on women (Justes), minorities (Wimberly), the handicapped (Colston), and the aging (Lapsley) bring more new information as the authors describe some of the special problems that arise within the particular group and special approaches that have been found helpful (or unhelpful) in dealing with them. I found all these essays useful: their subjects are so important, either because of changes within the population groups or in our new understandings of them, that I think many readers will share my regret that the chapters were not longer. Each chapter has a bibliography, and there are name and subject indices.

Howard Clinebell gives us a revised and expanded version of a text that has been a standard since 1966. The current edition uses a "growth counseling" approach: emphasizing "pastoral care as the nurturing context of pastoral counseling"; stressing "spiritual and ethical growth as the central and unifying goals"; and highlighting "the particular types of caring and counseling that are normative in parish . . . and other general ministries." It incorporates feminist and liberation theology perspectives and uses methods that he learned from newer therapies and from personal-growth situations.

Each of these books contains distilled practical wisdom and useful concrete suggestions, both for one's self and for one's work. Each is well worth the price; the paperback edition of Wicks's *Handbook* is a steal.

—Jon J. O'Brien, S.J., D.O.

Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted programs are indicated on this map of the world.



- 1 FLORIDA West Palm Beach
- 2 ALABAMA Montgomery
- 3 ALASKA Anchorage
- 4 CALIFORNIA Los Angeles
- 5 OAKLAND
- 6 SAN FRANCISCO
- 7 COLORADO Denver
- 8 DELAWARE Wilmington
- 9 GEORGIA Atlanta
- 10 HAWAII Honolulu
- 11 ILLINOIS Chicago
- 12 MISSOURI St. Louis
- 13 MONTANA Billings
- 14 NEW MEXICO Santa Fe
- 15 NEW YORK New York
- 16 OHIO Cincinnati
- 17 OREGON Portland
- 18 PENNSYLVANIA Philadelphia
- 19 TEXAS Dallas
- 20 VERMONT Montpelier
- 21 DISTRICT OF COLUMBIA Washington
- 22 NEW JERSEY Newark
- 23 NEW HAMPSHIRE Concord
- 24 CONNECTICUT Hartford
- 25 MASSACHUSETTS Boston
- 26 RHODE ISLAND Providence
- 27 MICHIGAN East Lansing
- 28 INDIANA Indianapolis
- 29 IOWA Des Moines
- 30 KANSAS Topeka
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- 32 NEBRASKA Lincoln
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Book-of-the-Year Announcement

People involved in the work of helping others to develop to the fulness of maturity have been assisted immeasurably during the past several decades by pioneering researchers in the behavioral sciences. Erik Erikson, Abraham Maslow, Bernice Neugarten, Daniel Levinson, Carol Gilligan, George Vaillant, and a host of other professionals have provided countless insights into human nature and character formation that have been useful to parents, religious educators, spiritual directors, and all who serve as facilitators of personal and community growth. But no one, we believe, has provided more valuable scientific findings and theoretical formulations for those whose care for others is focused principally on the growth of the spirit, and of the person as a *whole*, than James W. Fowler, author of *Becoming Adult, Becoming Christian*, the work we have selected for this year's Book-of-the Year award.

Dr. Fowler is Professor of Theology and Human Development at Emory University, in Atlanta, Georgia. He is also Director of the Center for Faith Development there. Recognized internationally as one of the most outstanding and original theorists and researchers of our day, he has given us in this new book a priceless contribution to our understanding of the ways human development, religious faith, and life vocation are related. His scholarly but enjoyably presented treatment of adult development deserves our profound gratitude along with meditative reflection and creative application to our lives. This work extends in scope well beyond Dr. Fowler's earlier descriptions of his brilliant theory of faith development in *Stages of Faith* and *Life Maps*.

In reviewing *Becoming Adult, Becoming Christian* in our Fall 1985 issue of HUMAN DEVELOPMENT, Oliver Morgan, S.J., observed about Dr. Fowler's perspective, "his vision of mature human development is focused on a synergy or interrelationship—a kind of partnership—between the divine and the human. The goal or model informing his faith development is ever-increasing openness to, and interaction with, grace and the Spirit." This book clearly reveals its author's own generous and perennial collaboration with the same Spirit. We are grateful to *both*, and also to Dr. Fowler's stimulating colleagues at Emory's Center for Faith Research and to the publishers and skillful editors at Harper & Row (10 East 53rd Street, New York, NY 10022). We are delighted to be able to pay tribute to them all by giving appreciative recognition to *Being Adult, Being Christian* through our 1985 Book-of-the Year award.

James J. Gill, S.J., M.D.
Editor-in-Chief